

FOUR

# SERMONS,

*PREACHED IN THE CHAPEL*

OF THE

**WESTERN RESERVE COLLEGE,**

On Lord's Days, November 13th and 25th, and December 2nd and 9th, 1852.

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## PREFACE.

DURING the first term of the present year, a discussion arose in the regular disputations of the college, on the points which separate the patrons of the American Colonization Society from the advocates of immediate emancipation. In the course of the discussion, I was not a little alarmed, not to say shocked with the ground, which was assumed to maintain the doctrines and defend the designs of this society. *Expediency in opposition to naked rectitude*, was plead for, as a basis, to which plans and exertions in behalf of the colored Americans should be adjusted. Apologies were made for the present race of slave-holders, under pretence that the evils beneath which they are placed, and from which, it is said, they long to break away, *were entailed upon them*. But it was especially insisted on, that against the colored American, a *prejudice*, arising from his complexion, was universally cherished, as effective and invincible, as a *constitutional tendency*, which must forever exclude him from the affectionate regard, and withhold from him the rights and privileges, of his white neighbors. Those who claimed to be free from this prejudice, it was alleged, could hardly be regarded as sincere. And yet confessedly affected with this deep rooted prejudice—nay, yielding to its giant power, and adapting their plans to the satisfying of its exorbitant demands, the Colonization Society, it was contended, ought to have the credit of forming a just estimation of the character and prospects of Africo-Americans, and of devising wise and happy methods for elevating their condition, and promoting their interests! Positions like these, and taken for any purpose, I could not, as a preacher of the gospel, regard with indifference. They appeared to me to be *elementary errors*, subversive of the first principles of Christian truth. Official fidelity, especially, an affectionate regard for the highest interests of my beloved charge seemed to me to demand most serious and earnest endeavors to expose the noxious tendencies and counteract the deadly influence, of such doctrines as I have just alluded to. Enough has now been said, to explain, briefly and generally, the immediate occasion of the following discourses.

No sooner had I commenced the course of instruction, given in the following pages, than marked and painful indications were apparent, that some of my hearers were deeply displeased. The various forms in which this displeasure broke out, I ought not, in this place, to be expected fully to describe. I was urged to desist immediately; and threatened with the loss of a part of my audience, if I did not give some assurance, that I would forthwith abandon the position I had

taken. Any such assurance, I clearly saw and deeply felt, could be nothing less than treason to my Lord—an abandonment of the post, to which His authority had called me. To ask it, I could not but regard as arrogance—arrogance, which would thrust a man upon the throne of God—arrogance which always grows and thrives as it is yielded to and humored. As I proceeded with the trains of thought, now presented to the public, I found myself charged with the crime of refusing to preach the gospel, and offering philosophy and politics in the place of its healthful doctrines! Souls, just ready to enter the kingdom of Heaven, I had rudely heaten back! Upon the hearts of the disciples of the Saviour, I had inflicted wounds, deep and numerous!

These charges, I have had occasion to know, were not confined to my proper hearers. From different points of the Western Reserve, the alarm has travelled forth, that the college-pulpit has been desecrated—has been made on the holy Sabbath a place for philosophical discussion and political wrangling. Nay, I have too much reason to believe, that measures were devised and urged, by some, who seemed to think they ought to have the control of the college-pulpit, which, had they not been unexpectedly defeated by the Saviour's hand, would have constrained me, UNQUESTIONED and UNHEARD, to defile my conscience or leave my station.

The trains of thought, now spread out beneath the public eye, were not arranged for the press. But since things have taken the turn, which I have hinted at, I feel constrained to *print* what I have *preached*. On the whole, I rejoice in the necessity of giving a more extended circulation than my pulpit would insure, to the doctrines and appeals, which these discourses are designed to illustrate and enforce.

To some minds, the inquiry may not be wholly devoid of interest: are these the *same* sermons, as were delivered from the pulpit? In preparing my discourses for delivery, it is my method to give the principal thought, the main arguments and the inferences, as much definiteness and precision, as I am able. These I carefully commit to paper. The whole train of thought, moreover, including the illustrations, minor arguments, images, quotations, and allusions, I commonly carry through my mind, in private study. Of these, my notes preserve hints, more or less copious. In public speaking, I often expand my thoughts more fully, than in the effort of preparation. If a new argument is suggested to me, or a new image arises to my view, I commonly welcome and employ it. In preparing them for the press, I have not, I believe, subjected these discourses to any modification, which in any way, essentially affects their character. All the features which I knew to be offensive to any of my hearers, I have carefully preserved. This remark I would extend to allusions and figures of speech. In one case, I have changed the origin of an illustration from *Egyptian* to other ground. My reason for doing so, will be indicated in a note. In another case,

I have *added* an illustration, derived from the subject of slave-holding. In passing from the pulpit to the press, the spirit of the sermons will be found to have lost none of its reprehensive bearing on the crime of holding men in involuntary servitude.

The notes, which I have added, will show clearly enough, whether I have been contending with a "man of straw." These, as they made no part of the discourses, as delivered to my charge, could, of course, have had nothing to do with the offence which has been taken. They prove with heart-breaking power and clearness, that the positions assumed by a part of my hearers, on the subject of slavery, which occasioned these discourses, are not peculiar to them. The plague has already spread extensively and destructively. May the God of truth and rectitude stay its frightful ravages!

To the candid and prayerful examination of the public in general, and of my beloved charge in particular, I affectionately commend the following pages. Truth, sustained by the authority of God, and illustrated by the experience of men, need not shrink from the severest scrutiny. To the great Patron of truth the *Spirit of all grace*, I humbly commit this and every effort, to advance the interests of His cause, and subserve the glory of His Name.

BERIAH GREEN.

Western Reserve College, February, 1833.

HAVING listened with fixed attention to the following discourses of Professor Green, in their original delivery, we are able to state that, as now presented to the public, they are, in every important thought and expression, the same.— The sentiments embodied in these discourses, we believe to be scriptural. The exhibition of them in the college-chapel, at the time, and in the circumstances attending that exhibition, we believe to have been not only warranted, but imperiously demanded, by a just regard to pastoral fidelity. We earnestly commend the discourses to the examination of Christians, and of our fellow-citizens generally. Our prayer is, that they may awaken extensively the spirit of inquiry, in reference to the *principles* on which, and the *measures* by which, we should seek the salvation of our oppressed colored brethren.

CHARLES B. STORRS,  
ELIZUR WRIGHT, JR.

Hudson, February, 1852.

## SERMON I.

**Jeremiah, 15: 19.** Therefore thus saith the Lord, If thou return, then will I bring thee again, and thou shalt stand before me; and if thou take forth the precious from the vile, thou shalt be as my mouth; let them return unto thee; but return not thou unto them.

In this language, we have a clear intimation of the posture, which Jeremiah had taken, before this oracle of Jehovah fell upon his ear and reached his heart. Disheartened with ill success, he had abandoned his sacred work. He withdrew from the ungrateful multitude. "He sat alone;" and gave himself up to deep despondency, while bitter complaints fell from his lips. Even his confidence in God began to forsake him. In the anguish of his spirit, he came near to reproaching\* Jehovah for want of fidelity in fulfilling His engagements. Thus affected, "the word of the Lord" calmed his agitated bosom and silenced his complaining tongue. "If thou return"—cease from despondency and complaint, and engage with cheerfulness, and zeal, and hope in thine appropriate work—"then will I bring thee again"—restore thee to the high responsibilities and sacred privileges of the prophetic office,—“and thou shalt stand before me”—be my minister. "And if thou take forth the precious from the vile"—if in thy sacred work, thou shalt accurately and clearly discriminate between good men and bad men—between right and wrong,—“thou shalt be as my mouth”—speak with divine authority; “let them return to thee”—their consciences shall bear witness to the truth and weight of thine instructions, and to the integrity and benevolence of thy character; “but return not thou unto them”—thou shalt not adopt their principles, cherish their spirit, pursue the objects, to which they are devoted.

The text, thus explained, furnishes ground for the following statement, which it is the object of this discourse to illustrate and apply: *Those philanthropists, who adjust their exertions to remove moral evils—in other words, to reform men, to an accurate discrimination between right and wrong, have good reasons to expect success.*

The doctrine is sometimes advanced in elevated places and on high authority, that it is not wise, to act upon the conclusions, to which the most compact train of sound metaphysical argument would conduct us. Intelligent men, we

\* See verse 18.

are told, keep their eyes open upon the wide distinction between what is \*right and what is practicable. Your views may, indeed, be in the strictest accordance with truth. But in your exertions to do good, beware of acting on a plan, which has nothing better to recommend it than its full conformity to sound reasoning and correct views. Skillful counsellors will assure you, that by attempting too much, you will fail to accomplish the little, which might otherwise be practicable.

In opposition to such views, the truth of the position, which lies at the foundation of this discourse may be sustained ;

*I. By a reference to facts.*

In different ages of the world, men have stood up, who regarded the iniquity, which prevailed around them with deep abhorrence. Their heart-felt concern for the glory of God, and the welfare of the human family, constrained them to attempt something to succor and save a bleeding world. They have been honored with the reputation of reformers. But for these strong props, the world would have fallen long ago into a heap of ruins.—At the head of these stood Moses, and especially, and far above them all, JESUS CHRIST. Principles, they laid down, and precepts, they published, which covered the whole ground of human relations and human interests. These interests were to be defended and these relations sustained, by enforcing those precepts and maintaining those principles, in cases endlessly varied and indefinitely multiplied. To all these cases, they did not themselves attempt, specifically and particularly, to apply their own principles and precepts. This work was left, in part, to be accomplished by their co-adjutors and successors.† Pious kings and holy prophets

\*As a specimen of the language, which is often heard on this subject, take the following extract from the report of a select committee of the Ohio Legislature, in the winter of 1832.† After admitting that the obstacles to be encountered in “so elevating the moral and social condition of the blacks in Ohio, that they would be received into society on terms of equality, and would by common consent be admitted to a participation of political privileges,” lay in “the strong and unconquerable feeling of the society, in which we live,” and in the “situation of the enslaved Africans in a large portion of this republic,” the committee, through Mr. Worthington, proceed to say: “*Whether this feeling be right or wrong, reasonable or unreasonable, it is not the province of this committee to inquire; that is a question for the abstract philosopher and metaphysician!*” \* \* \* \* “*The duty of the committee, then is confined to what is practicable in legislation, and conducive to the general welfare of the community.*” We commend the whole report to the careful attention of all who wish to know, what shallow thinking, and pitiful quibbling, and unprincipled measures may wear the guise and assume the name, of political wisdom. A white man, who can read it without blushing for his own color, may well be suspected of having already done violence to his conscience. In promoting the welfare of the community, to which he belongs, a legislator, forsooth, has nothing to do with the right or the wrong of the general feeling, to which he may adjust his measures! Alas! we have already had too much such wise legislation! “Practicable,” indeed it may be; just as it is practicable for bad men in high places to stab the vitals of their country!

†See Observer and Telegraph, for Feb. 2, 1832.

†Why do the advocates of the American Colonization Society seek the proofs and analogies, by which they try to defend the designs of that institution amidst the rubbish of the dark

carried forward the work, begun by the Hebrew legislator, of expanding and applying the maxims and injunctions of the Mosaic institutions. To the faithful hands of apostles, and reformers, and missionaries, moreover, was committed in many instances, the delightful and honorable work of fully expounding and specifically applying the peculiarities of the Gospel.

Let us now mark some of the points, in which different reformers have labored to remove moral evils, which prevailed around them.—During their residence in Egypt, the Hebrews, it seems, became addicted to idolatry. Moved and governed by divine authority, Moses undertook to subject them to the influence of a pure theocracy. The foundation, on which he rested his proceedings, deserves particular attention. He adjusted his plans and conformed his movements to an accurate discrimination between right and wrong. *Without making the least allowance for their prejudices, he required them at once and forever to renounce idolatry.* Whatever form it might assume, and under whatever complexion it might appear, they were required to regard it with unmingled abhorrence and stern determined opposition. If they yielded to the force of old prejudices and former habits, the indulgence was dearly purchased. To worship the cherished objects, which they had once revered, was a capital offence. And he was blessed of God and honored by men, who throw the first stone! Who will venture to affirm, that Moses attempted too much, by adjusting his economy to views strictly correct, of the relations, which the Hebrews sustained to Jeho-

ages and dark regions? Instead of discussing the merits of this society amidst the light, which the principles of the Bible, are from age to age with ever increasing effulgence pouring upon the relations and duties of the human family, they insist upon carrying forward their investigations, drawing their conclusions, and arranging their plans amidst the obscurity, and mist, and gloom of "the times of" former "ignorance." Whence this love of darkness? "Who ever doubted," cries Rev. Mr. Danforth, general agent for the American Colonization Society, (see 5th letter) "the criminality of divorce for slight causes? Yet Moses suffered it for the hardness of their hearts!" A reviewer in the Christian Spectator (1830, p. 473) transports us to the feet of the emperor of China, the autocrat of Russia and the sultan of Turkey to find analogies to justify "domestic slavery!"

How are the southern slave-holders and men-stealers—who are as nearly akin to each other as twin brothers—to be enlightened respecting the obligations, which the gospel imposes on them? Discussion they will not endure. The universal cry of their apologists, is "hush, hush." Keepsilence, You will exasperate our dear friends at the south. Better let our colored brethren perish, than disturb the beloved prejudices of their masters. Why, in 1820, Jeremiah Evarts wrote an editorial article in the Panoplist, occasioned by the "Missouri Question"—a question, the discussion of which in the national legislature, brought thousands of good men to their knees at the mercy seat, and the decision of which clothed the land with mourning—which gave great offence to the southern slave-holders. He had the mortification of learning, that his "*Speculations having special reference to a law of Virginia, were the occasion of arresting the walls of a church, built by free negroes*, in Charleston, S. C.!" See Pan. 1820, pp. 432, 431. No wonder the magnanimous apologists of such "hard-hearted" men should think them well disposed of, when brought into close companionship with the "sultan of Turkey," and the "autocrat of Russia." We have no objection to such a classification. Whether we ought, and God will, "wink at" the wilful ignorance, and stubborn prejudice, and heavy guilt of those, "*who build their houses by unrighteousness and their chambers by wrong: who use their neighbor's service without wages, and give him not for his work,*" is a very different point.

• Jeremiah XXIII. 14.



rah? His institutions were based on the purest metaphysics; but were they not as practical as they were philosophical and divine? They were full of the most powerful and salutary tendencies. While in the face of popular prejudice and general habits, they vindicated the rights of God, they were adapted to promote in the most effectual manner and in the highest degree the interests of mankind. And glorious results crowned the exertions of the great Hebrew lawgiver.

The Jews, when the Apostle Paul became a Christian minister, cherished against the Gentiles a prejudice as deeply rooted as it was injurious. This prejudice formed a cord of caste fearfully strong. It had been maintained for ages. It was strengthened and fortified by some of the most vigorous sentiments of the depraved heart. It was nourished by pride and patriotism. It was sanctified by the religious views, which they held. It moved every fibre of their hearts, and modified every element of their character. When any of the Jews joined the Christian standard, this prejudice still clung to them, with a force and tenacity worthy of a constitutional tendency. They were disposed to hold their Gentile brethren at arm's-end, and to extort from them a respectful acknowledgement of Jewish superiority. So powerful was this feeling, that on some occasions, it threatened to sweep away the strongest barriers which opposed its progress.\* *Apostles* allowed themselves to be swayed by its influence. This cord of caste Paul regarded with stern abhorrence and unyielding opposition. It was adapted to check the progress of Christianity, as the *religion of man—of the world*. It was fitted to break the happiest community, which it might invade, into parties; and to bring brethren into harsh collision and fierce conflict with each other. It was a rope twisted in Hell, and fitted to strangle the church. In his efforts to remove this moral evil, mark the course which Paul pursued. The methods which he took were solicitously, accurately, fully adjusted to the natural relations, which all men sustain to each other.—When, in this matter, he saw the rights of his Gentile brethren invaded, he promptly stood up in their defence. Whoever the aggressor might be, a powerful hand crippled him. Even Peter, when he bent before the gust of popular prejudice, was publicly exposed and sternly rebuked by the intrepid apostle to the Gentiles. And what advocate of human rights has the world ever seen, who was more successful in his exertions to reform mankind?

One of the most formidable obstacles, which the modern Christian missionary has to encounter, is found in the same prejudice, a prejudice which breaks up large communities into petty clans, and confines their kind regards to the circle to which they belong. The wall, which separates these casts from each other, generation after generation, has for ages been laboring, with ever-watchful zeal and untiring industry, to raise to a higher point and fortify with increased strength.

\* Gal. II. 14.

It has been pronounced a thousand times an impregnable barrier. But the missionary of the cross dares to believe that the weapons of his warfare are mighty through God, to the destruction of every strong hold. He sees in the prejudice, which divides men into various clans, pride and selfishness in their foulest forms. He sees in it an invasion of the dearest rights of mankind. While they hate each other, he knows they cannot unite in adoration at the feet of their common Lord—cannot now, cannot *ever* mingle their hearts in the song of redemption. This prejudice, therefore he regards with unrelenting hostility. Under every form he resists it. While he pursues it, *extermination* is his avowed object. Accurate and comprehensive views of human relations and human rights are the foundation of his plans; the standard, to which his exertions are carefully adjusted and fully conformed. The Bramin and the Soeder must consent to sit at a common table and to greet each other with fraternal love, before they can be admitted to a place in the family of Jesus. And the success which has rewarded the missionary enterprise, has been highly encouraging.

What good have *they* done who, in their professed exertions to reform mankind, have humored their wicked prejudices? Who was brought to repentance by the lectures of the ancient philosopher? While he encouraged the besotted multitude to cling to their idols, what impression did his more elevated views of the divinity make upon their minds? Those scenes of obscenity and cruelty, in which they freely mingled at the Pagan temples, and which he durst not expose and denounce, must immediately and effectually blot from their memories the lessons of wisdom, which he might have taught. The supple Jesuit, too; what human heart was ever yet cheated out of its cherished lusts by his boasted arts? When was the god of this world bereaved of a single subject by the intrigue and cunning of his professed opposers? Jesuitical sophistry has sometimes brought men to exchange one set of idols for another; to alter the modes and complexion of their crimes; but never, heartily to renounce a single sin or sincerely practice a single virtue. The prejudices, which it has humored, it has left to prey upon the heart, they had infested. It has left men as dead in sin and as much exposed to Hell, as it found them.

II. *The doctrine on which we are dwelling, may be sustained by a reference to the natural tendencies of things.*

1. Those, who adjust their exertions to reform mankind to an accurate discrimination between right and wrong, have a standard by which moral evil may be easily and certainly detected and exposed. Without such a standard, the task to be attempted by the reformer, cannot be defined. Of the work before him he can form no just idea. His efforts, however well intended, and however strenuous, must be at best random and fruitless. Nay, acting in the dark, he may injure the cause, he is anxious to promote. He may set up what is commonly called

*expediency*, as a standard to which his views of duty and his benevolent exertions shall be conformed. In what does this consist? *In adjusting our plans and movements to the circumstances, in which we may think ourselves placed.* But our knowledge of our circumstances must be very limited—must be exceedingly vague and imperfect. To multiplied beings above us and around us, we sustain interesting relations. We belong to a system of things infinitely complicated and extensive. Of remote bearings and ultimate tendencies, how little can we know! A single action may give birth to stupendous events, which lie far beyond the limits of our vision. With the little circle of objects which are directly around us, our acquaintance is slight and partial; what can we pretend to know of the objects, to which we are related, which are concealed in the dark recesses of eternity and immensity! Apart from the revealed will of God, what can we pretend to know about expediency?

With our petty views of expediency; we proceed to create a standard. Before we can adjust a plan or modify a movement by our standard, it can hardly fail to undergo some important change. The moment, our views of the objects around us, become more definite and comprehensive, our standard must be reduced to conformity with our increased knowledge. Every new ray of light, which falls upon our minds, may alter our rule of conduct. It is liable to constant, everlasting variation. Before you can adjust your scales, the weights have changed their value! What is such a standard good for? It may deceive, perplex, embarrass;—a better end, it cannot subserve.

In his efforts to remove moral evils, on the ground of expediency, moreover, the reformer may have to encounter a multitude of standards. Among those, for whose benefit he labors, he will hardly find two, who have the same views of their interests and relations. Their notions of expediency will be as various as their views of the objects, they contemplate. Amidst a thousand various and clashing rules, to what substantial results can he hope himself to arrive or to conduct others? Who will be convinced by his reasoning, impelled by his arguments, or moved by his appeals? What is true by *his* standard, may be false by another's; what is wrong by his standard, may be right by another's; what, according to his standard, may be promotive of human happiness, may be prejudicial to it, according to another's. Without a better standard, he cannot even bring men to recognize the evils, which he would persuade them to abandon!

A standard must be found, by which moral evil may be detected and exposed, or nothing can be done in the work of reformation. An angel's spear must be had, whose touch will reduce the toad to his proper shape, though it should start up a devil! Such a standard *he* has, who in his efforts to remove moral evil, makes an accurate discrimination between right and wrong, the basis of his plans and exertions. He has only to compare human conduct with Heaven's revealed will—with the law of God, to ascertain its proper tendencies and natural bear-

ings. In the light of this comparison, he may easily illustrate its true complexion and just desert. The task to be performed lies fully in his view. To those, who are around him, he can explain his design with definiteness and precision. The force of his arguments and the point of his appeals, referable as they are to a standard, generally understood and commonly acknowledged—immutable as it is authoritative, will be perceived and felt. He may justly hope to convince the understanding, rouse the conscience, subdue the heart.

2. *The natural tendencies of the human constitution greatly favor their designs.* who in their efforts to remove moral evils, adjust their plans and exertions to an accurate discrimination between right and wrong.—The maxim, so often repeated and of such high authority with many, is based on truth and full of good sense;—*If you would bring him to renounce his errors and abandon his sins, you must take man as he is.* Some shallow thinkers, I know, misunderstand and pervert it. In their mouths and with their application, it is not only deprived of its proper weight and worth; but becomes a string of empty words, which would disgrace the lips of a fool. If we would take man as he is, they tell us, that we must adjust our exertions for his benefit to his *moral character*. We must not offend his taste; we must not disturb his prejudices; we must not rouse his passions; we must not alarm his fears; we must not embarrass him in his chosen pursuits! We must evince a profound acquaintance with his nature, by curing him of propensities, which have mingled with his life-blood; by breaking up habits, which have twined themselves around his heart-strings *by flattering and caressing him!* We must deprive the starving lion of his prey by stroking his mane! Nay more, we must draw the devil into ambush; and overcome him, not with the “sword of the spirit,” but with cunning and intrigue—by humoring prejudice and flattering vice;—by weapons, forged in Hell, ages before the creation of mankind! But just so far, as we accommodate our designs and movements to human depravity, we lend our influence to make it more audacious. Under such a discipline, it must thrive fearfully; mocking the petty expedients and defying the puny checks, which in this way, we may think of opposing to its progress. *To take man as he is, in any such sense, is to leave him worse than you found him!*

In man, “*as he is,*” two things are united: the *constitution* which God gave to him, and the *character*, which he has acquired. Both belong to the science of human nature. Both must be carefully studied, if we would form an acquaintance with mankind. Upon both, must the eye be kept open, if we would make well-directed and successful efforts to correct the erring and reclaim the guilty. *The original tendencies of the human constitution must be brought to bear with all their natural force upon the cherished prejudices and beloved habits of man’s acquired character.* To purify and elevate the latter, our plans and exertions must be adjusted to the former.—The tendencies of the human constitution are directly opposed to the tendencies of man’s acquired character;—hence, the war, which

ravages and desolates the unsanctified bosom. Hence the fierce conflict, which lacerates rebellious spirits on the earth and in Hell! Every ray of light which falls upon the human understanding, makes its decisions against transgression of the law of God more peremptory and authoritative. Every just appeal, which is directed to the conscience awakens it to new life, increased vigor, quickened sensibility. Every glance, which the eye of pity may cast upon the heart, makes it bleed and moan afresh. The frame work of human nature, formed on the model of the divine law, cannot fail, when enlightened by celestial truth, to employ its original susceptibilities and powers, in direct, determined, ceaseless opposition to iniquity. In his efforts to reform mankind, the philanthropist may bring all these powers and susceptibilities into full and active subserviency to his design. He has only to adjust his exertions to an accurate discrimination between right and wrong, and human nature, from the most retired recesses of the soul, will rush forth to his assistance. The impulse of its affections, the cheering of its voice, the vigor of its hand, it will promptly—nay, eagerly afford him. With arguments, drawn fresh from the inspired volume, he may ply the *understanding*. If presented in a clear light, just form, and natural complexion, their force will be felt and acknowledged. The understanding will yield assent to the conclusions, which they naturally support. *It will utter its voice in unqualified, pointed, condemnation of wickedness.*—The standard of obligation, set up in God's revealed word, he may bring to bear upon the *conscience*. If fairly presented and faithfully applied, conscience will not fail to respond to it. The guilty bosom will be wrung with remorse—will be tortured with anticipated pangs of eternal damnation. He may direct his appeals to the *heart*—forlorn and desolate; bleeding at every pore with self-inflicted wounds. He may charge home upon it the guilt and folly of forsaking “the Fountain of living waters,” and of repairing to empty broken cisterns, to quench its raging thirst;—of refusing to give its love and confidence to God—the Father, Saviour, Sanctifier, and fastening its affections and fixing its hopes on mere shining bubbles. To a perverse choice, to misplaced affections, to unwarranted reliances he may point, as the fountain of the dark, turbid, bitter waters, which overflow the soul. And to every syllable he utters, the oppressed, bereaved heart will mournfully respond: *truth, truth!* It will feel, that it is wedded to a monster, whose fascinations are deadly to present peace and future joy. *It will groan for deliverance.* Here are powerful auxiliaries, in the very constitution of the transgressor, which in efforts to reclaim and save him, may be employed with the happiest effect. Never was a sinner brought to repentance without such assistance. Never was such assistance welcomed and employed without substantial benefit. The philanthropist, who adjusts his benevolent exertions to the immutable standard of obligation, set up in the law of God, and *he only*, can avail himself of aid, so appropriate and powerful.

3. So is this philanthropist sustained, and cheered, and encouraged in his *exertions by the providence and promises of God*.—In the arrangements of his providence, God has connected with evil doing fearful consequences. Even in this world, iniquity brings forth deadly fruit. Of this, the entire history of the human race is heart breaking proof and mournful illustration. Fix your eye, as a single point, which deserves attention; on the effects, which follow the *loathsome crime of slave-holding*. What is domestic life, where this crime prevails? Its sweetest charities and dearest joys are blighted. How can they live and flourish amidst misrule and insubordination; suspicion and jealousy; inflamed passions and incessant strife? The bonds of wedded life; how rudely are they broken! The enslaved husband sees his wife daily exposed to the violence and pollution of unbridled lust and unchecked licentiousness! And what confidence can his mistress repose in the fidelity of his master! It is no wonder that filial obedience, and gratitude, and confidence refuse to live in the young heart, whose wayward propensities and guilty passions are gratified and pampered.—How terrible, moreover, are the apprehensions which torture the bosom of the master, that the slave will one day rise and fearfully assert his rights! That black, sinewy arm;—who can stand before it, when once lifted up in vengeance! And what sort of vengeance it may be expected to inflict, such scenes as clothed Southampton in mourning teach him, with a definiteness and emphasis, which makes his whole frame tremble. Every occurrence, favorable to insurrection, spreads terror and dismay far and wide. The most cruel and disgraceful measures are resorted to, to prevent the anticipated horrors of servile war. The authority and skill of legislators, who cling to their vices, and “glory in their shame,” are employed to conceal beyond the reach of discovery the key of knowledge. Fines and stripes; contempt, disgrace, and violence are the prescribed reward of the philanthropist, who should dare to conduct a ray of light to the bosom of the slave. The most anxious, and painful, and disgraceful efforts are employed to keep a knowledge of his rights from reaching his mind. The colored freedman is subject to gross contempt and shocking abuse, to depress him if possible, below the slaves; that a comparison of his state with theirs may not awaken them to discontent.\* A philanthropist, at the distance of a thousand miles, single handed, decried, derided, opposed, cannot plead the cause of the oppressed negro, on the broad basis of eternal justice or eternal mercy, without making governors tremble in their chairs, and legislators quake in the senate-chamber. In the arrangements of providence, the slave-holder finds his monstrous guilt in wresting away the rights of the helpless and unprotected, a deep source of wretchedness. He feels, that in a contest, with the victim of his cupidity and lust, † “not a single attribute of God can take side with him.” In the

\* See the debate on Mr. Brodax's resolution, in the Virginia Legislature. † Jefferson.

adjustments of His providence, he sees, that He has burnt into the front of his offending the brand of reprobation. The philanthropist, then, who would lend his influence to break the chain, which binds and cripples the scarred limbs of the slave, may well follow the leadings of God's holy providence. By this I mean, that he may well use his best endeavors, to open the eyes of the infatuated slaveholders on the tremendous perils, which are gathering around them. He may well address and thus augment their fears. He may well urge them, as they value their own safety, to remove their hand from the throat of their unoffending victims, whom desperation is awakening to courage and rousing to vengeance. He may well admonish them that they are digging their own graves; training up their own executioners. He may surround the tiger, while sucking the blood of his victim, with appalling fires! Around slave-holders, he may throw, in terrific array, those dangers, with which the providence of God is manifestly threatening them. He may thus hope, to contribute something to bring these worse than Pharaohs "to let the people go." And as these arrangements of Providence are adjusted to an accurate discrimination between right and wrong, so, if he would secure their powerful influence in aid of the work of reformation, must his plans and exertions be.

With such plans and exertions, he is fully entitled to the cheering influence of the *divine promises*. He may justly appropriate to himself the gracious assurance, by which the Saviour quickened the zeal, strengthened the faith, and animated the hopes of his disciples in their labors of love, just as he went up to the mediatorial throne. In the declaration, "Lo, I am with you" in your efforts to spread the gospel, the Lord Jesus has furnished us with ground, equally broad and substantial, on which we may expect His aid, in every enterprize, which is adapted and designed to bring men under the controlling influence of *Christian principles*. Just in proportion as Christian principles extend their influence, the gospel is obeyed. In every instance, in which we labor to remove moral evils, under any form, we labor to extend the sway of Christian truth; and may expect the smiles of Jesus Christ. If iniquity in every form, is opposed to the progress of the gospel, then the Saviour, not only binds us by his authority, but also encourages us by his promises, to resist and exterminate iniquity in every form. And what is this but to lend the sanction of his authority and the support of his promises to those philanthropists, who, in their efforts to reform mankind, adjust their exertions to an accurate discrimination between right and wrong.

Fix your eyes on the despondent prophet to whom the language of my text was addressed. His heart is cold, his hands are heavy. His official work he regards, as a hopeless enterprize. He stops in the midst of his course; and

has not courage to take another step. But what saith Jehovah? Up; cease your complaints. Return to your appropriate labors. Be not afraid of wicked men. "Take forth the precious from the vile." Your message shall be clothed with divine authority—your language shall have the weight of words fresh from the lips of God! Results, the most substantial and beneficent, shall follow your exertions.—Those, who act upon the plan, prescribed to the prophet, are justly entitled to the promises, by which he was cheered. *And the grand peculiarity of this plan was a full and practical regard to the distinction between right and wrong.*

The Saviour does not hesitate to employ the strongest language, to incite his people to undertake in extending the sway of Christian principles, enterprises the most difficult and arduous. "If ye abide in me and my words abide in you, ye shall ask what you will, and it shall be done unto you." Mark the condition, on which the assurance rests:—"if my words abide in you"—if you maintain cordially, fully, faithfully the principles of the gospel—adhere in your labors for the benefit of mankind to the broad distinction, made by the finger of God between right and wrong, there is no work of benevolence which you may not attempt with hope and courage. As among "the words" of the Saviour, he fully develops and clearly illustrates the immutable principles of rectitude, so, to appropriate to themselves the encouragement to well-doing, which the Saviour offers, his people must act upon these principles.—In proportion as they do so, he warrants them to hope for success in their benevolent designs. It must not for a moment be forgotten, that the Holy Spirit is the patron of truth and righteousness. In proportion as our spirit and movements are conformed to the principles of rectitude, may we expect *his powerful assistance* in our benevolent exertions. With such a helper, not a moral evil disgraces and afflicts the earth, which we may not hope to subdue and remove,

*Let those, then, who would by their exertions reform and bless mankind, receive instruction from the principle, expanded and sustained in this discourse. Let them beware of depending on merely human authority for the maxims, on which their plans may be moddled and by which their movements may be modified and controlled. All such maxims, they will find are alike shallow, worthless, and mischievous. They are fitted to deceive, and mislead, and cripple the genuine philanthropist. Let him look far above those\* petty views of expediency, which*

\* In the New-York Observer—and in how many other papers I know not—Rev. Mr. Danforth, general agent for the American Colonization Society, makes the following statements: "Whatever appearance of force and conclusiveness there may be in a course of *a priori* reasoning on abstract principles (supposing the principles admitted on both sides) we must, after all, when the removal of great practical difficulties and the improvement of great masses of people are in question, come down to matters of fact and shape our measures so as to accomplish as soon as possible, *what appears to us the greatest good*. The particular way is a matter of some controversy. Some think we should exclude all *expediency* when treating the subject of slavery, and planting ourselves on the doctrine of eternal abstract right, do duty



superficial thinkers so boldly propose, so stoutly maintain. He may well turn away with fixed aversion from their arrogance and folly. Blind leaders, they will certainly conduct their followers, blind as themselves, "to the ditch."—Let him dare to stand erect, and act upon the plan, which God has devised and proposed. Apply, I would say, *faithfully apply* the standard, which he has set up, in detecting and exposing the moral evils, which you are anxious to remove. Keep your eyes fully open on the original tendencies of human nature. Enlist them, as you easily may, in the cause to which you are devoted. Upon the understandings, consciences, and hearts of wicked men, pour the piercing light of heavenly truth. Hold before their faces the record of their crimes. Urge upon them the hateful nature and damning tendency of their cherished sins, till their understandings shall condemn them, and their consciences upbraid them, and their hearts sicken within them. Thus constrain them, in spite of their passions and prejudices, to take the side of truth and righteousness against themselves;—to be co-workers with you to reform and save them.—Cherish, moreover, a deep and lively confidence in the promises of God. Lean on the arm which He stretches out to sustain and guide you. Maintain, with unyielding decision, the attitude, which he requires you to assume. While you "take forth the precious from the vile," cherish the expectation, that your words will strike the ears and souls of men, like the "voice of God." Look for the smiles of your Saviour, while you labor to extend and diffuse the influence of Christian principles. Remember that the Holy Spirit is the unfailing and almighty patron of

and risk consequences." This position, the Rev. gentlemen attempts to prove is untenable by showing that slave holding may be suffered on some such grounds as make war and adultery tolerable!

What have we here? "*Admitted abstract principles*" held up in opposition "*to matters of fact*." Will he tell us what such principles are? *What are they but a comprehensive description of whole classes of well arranged facts?*

Where is the doctrine of "eternal abstract right" to be found, on which we may "plant ourselves?" Is it not, in the law of God? And does Mr. D. think of removing from their position, those who stand up here, on eternal rock—rock as stable as the throne of the Almighty!

Let him preach such doctrine to the southern slaves. Let him teach these oppressed and outraged men "*to accomplish as soon as possible what appears to them the greatest good.*" And when, if they should think it "*expedient*" so to do, as possibly they might, they fire the houses and cut the throats of their relentless tyrants, let him sneer at those who "*raise a hue and cry about rights, rights!*" Let him in his sacerdotal robes tell the negroes, as they plunge headlong into the stream of blood, which at his bidding, they have set a flowing: Never mind the doctrine of abstract eternal right! Do, *as fast as possible*, what appears to you the greatest good. Heed not the words of those who cry "*Wrongs, wrongs.*" You have great practical difficulties to remove." "*Great masses of people*" are to be disposed of. You must "*after all,*" that is said about rights, "*come down to matters of fact*" and shape your measures so as to accomplish, as soon as possible, what appears to you the greatest good. *Do what you think is expedient; and all shall be well!*

Were I a slave-holder, I should much prefer to have the most offensive "*incendiary*" paper, ever complained of at the south, "*put into the heads*" of my slaves, to seeing them digest such abominable sophistry as this. Truly, if Messrs. Everett and Bacon have read this precious latter, they cannot but "*know that there are such things as hard words and soft arguments!*"

truth and righteousness; and go forward in your benificent career, expecting his cheering and sustaining influences.

Those who make the maxim, so impressively described in my text, the basis of their benevolent exertions may well be animated with high hopes of large success. Few in number they may be. Formidable difficulties may now seem to embarrass them. Huge obstacles may now threaten to oppose their progress. Their designs may be misunderstood; their language, misinterpreted; their conduct, misrepresented. They may be vilified, slandered, persecuted. The hissing, clamor, tumult of the maddened multitude, they may, for a season, be called to encounter. "Men of high degree," may join with the thoughtless rabble in deriding, threatening, and opposing them.—But such things, they should not permit to "move them." *"They that be for them, are more than they which be against them. God is on their side;"* and how many," to adopt the quaint but pointed appeal of Matthew Henry, "shall he be reckoned for?" They may rely upon his providence; they may confide in his promises; they may lean upon his Holy Spirit. *Man too; yes man is on their side;* not as the creature of prejudice and passion, *but as the workmanship of God;*—as endowed with tendencies favorable to their design, which are wrought into the very elements of human nature. In spite of his pride and selfishness, his lust and malice, they may gain his approbation, win his confidence; and in the end, may expect his co-operation. The tendencies of his acquired character may be changed; the original tendencies of his constitution, *never*. Pride and passion; selfishness and prejudice may be subdued; but the powers and susceptibilities, which elevate him to the ground of moral agency and responsibility, however they may be covered with rubbish, can never be destroyed. God has impressed upon them the stamp of immortality.—With such auxiliaries, the devoted philanthropist may wage an exterminating war with moral evil, with hope of glorious success. With this hope, let his port be erect and his step firm. *Onward, ONWARD* let him go; for victory awaits him!

## SERMON II.

**MAT. 23: 35.** That upon you may come all the righteous blood, shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

It is not perhaps easy certainly to determine whom the Savior here describes under the name of Zacharias, son of Barachias. It might have been, some think, the son of Jehoida, the priest—who, as well as many others, might have had two names—who for his official fidelity was stoned to death, “at the commandment of the king in the court of the house of the Lord.” It might have been, as others think, Zacharias the son of Barachias, who for his integrity and zeal in the cause of Jehovah perished by the hand of violence, just before the destruction of Jerusalem.—For *blood to come upon any one* is for him to suffer the punishment due to murder. The Savior, then, threatened the wicked men around Him with punishment, appropriate to the accumulated guilt of all the former generations, which had dipped their hands in righteous blood. Of this punishment, too terrible to be endured or described, the destruction of Jerusalem would be the precursor and the pledge.

The general principle, which the text contains, may be thus presented; *The guilt of every new generation of sinners is increased and aggravated, by the guilt, so far as known, of all preceding generations of sinners.*

This principle is clearly involved in a remarkable statement, found in the fourth commandment of the decalogue. This statement contains the threatening, that the punishment of children, who hated God, should be aggravated and increased by a regard to the iniquity of their parents. In other words, of three or four generations of haters of God, each new generation would incur a punishment more terribly severe than the preceding. Three or four generations might be expected to occupy time enough for almost any species of iniquity to arrive at such a state of hateful maturity, as to draw down the withering, exterminating judgments of Heaven.

**I. The principle just described is sustained by the known arrangements of divine Providence.**—While the Hebrews dwelt in Egypt, the Canaanitish nations addicted themselves to gross idolatry. They forgot God, their creator, preserver, and judge;—whose wisdom, power, and goodness shone through the works of His hands, and placed their confidence in graven images. In the worship of these, they eagerly adopted and recklessly practised the most shocking abominations. They wallowed in corruption. They revelled in blood. Children, generation

after generation, imbibed the spirit and maintained the habits of their ancestors. Their iniquities daily attained a magnitude more and more appalling, and an aspect more and more frightful;—were daily hastening to that dreadful maturity, which God could no longer endure. At this point, thunder-bolts fell upon the devoted Canaanites; and down they went to irremediable destruction! Just as soon as their “iniquities were full;”—just as soon as a generation of men arose, which pursued the guilty course, marked with the foot-prints of their ancestors, to a point beyond the forbearance of God, the judgments of Heaven, which had been accumulating for ages, swept them away from the earth, utterly and forever. Their punishment was evidently and fearfully aggravated by the wickedness of ungodly progenitors.

The Egyptians out of regard to the benefits, with which Joseph had enriched them, invited his father and brethren to take up a residence among them. At length, probably under a new dynasty, the wisdom and benevolence of Joseph were forgotten. The number and prosperity of the Hebrews awakened Pharaoh's jealousy. He might have feared, that in case of war, they would join their forces, already formidable and rapidly increasing, to his enemies. It was, he thought, the dictate of sound policy, to prevent such an evil, before it could attain a magnitude, sufficient to crush his kingdom. Measures were, therefore, taken, dictated and justified by pretended necessity, to stop the increase of the Hebrews. They were reduced to a state of vassalage. The most oppressive burdens were forcibly imposed upon them. Their sons were murdered, at their birth. This policy, however it might command the approbation of the subtle, self-complacent statesman, who hates metaphysics and glories in expediency, could not overreach the omniscient mind or avert the wrath of God. One generation after another escaped the gathering storm; till at length one arose, in which the iniquity of devoted Egypt appeared full and ripe. The tears and groans and blood of the children of Israel, which had been accumulating for ages, came upon this generation in the form of frightful plagues; till at length the sea, in its resistless strength, swept king and people to a common Hell!

The Hebrews were sadly prone to forget the peculiar relation, which they sustained to Jehovah. They often rudely trampled on His rights. The most sacred obligations, by which His authority had bound them, they madly violated. Long and graciously he forbore to strike the blow, which their crimes demanded. Prophet after prophet, his mercy sent to admonish, warn, rebuke them. Prophet after prophet, they rejected, scorned, murdered. At length they arrived at such a pitch of audacity in wickedness, as recklessly to dip their hands in the Savior's blood. Now the storm, which had long been gathering in the heavens, spent its fury upon them. They could not escape its violence. They could not resist its force. Stricken with terror, they fell, bleeding, to the earth; and convulsed with unutterable pangs, gave up the ghost. The blood of martyrs,

from Abel to Zacharias, came upon them, to aggravate their ruin. The crimes of their fathers for a long series of ages contributed to make their damnation more intolerably dreadful.

Perhaps a better type of Hell was never seen in this world, than the scenes of revolutionary France exhibited. Crimes, equal to the madness of fiendish malice, were things of every day occurrence. Terrors, worthy of the eternal pit, filled the nation with dismay. Ruin was inevitable and universal. But the funeral pile, on which the nation, amidst deep groans and dreadful convulsions, was bound, was the work of ages. Generation after generation, by contempt of God and hatred of the saints, had been accumulating faggots. At length the iniquity of France was full; and a fire-brand from Hell kindled the pile, on which she was to answer for the crimes of numerous ages!—The instances now given, may sufficiently illustrate the arrangements of divine Providence, which are adapted to sustain the doctrines of this discourse.

I shall not, I hope, be understood, to advance the position, that the present life is a state of retribution. The sufferings of men, in multiplied instances, are not to be regarded as special indications of the displeasure of God. "Whom the Lord loveth, he chasteneth." The rod, which he wields, is often kindly disciplinary. It belongs to the system of education, by which He trains up His people for Heaven. But the destruction, which falls upon incorrigible sinners, cannot be regarded in this light. Korah sunk to ruin under the weight of avenging justice; so did Ahab and Jezebel; so did the prophets of Baal and the murderers of the Lord of glory. *Every arrangement of Providence, which places the reckless rebel beyond the reach of repentance and the hope of mercy, partakes of retribution.* The rod of chastisement never inflicts a blow which crushes and destroys. This is the hand of vengeance. Those, on whom it seizes, may justly be regarded, as eminent in guilt. They are dragged in the present life and before the eyes of the world to the tribunal of eternal justice; and subject to such pains, as must be regarded as an earnest of the endless torments, which their crimes have merited.

Now it cannot be denied, that as a matter of fact, one generation of sinners often heaps up plagues for their successors in crime. These plagues, like the waters of an obstructed river, grow, day by day, more resistless and terrible. And the generation, on which with deadly force they fall, is thereby held up to the view of an astonished world as chargeable with guilt, aggravated and increased by the known crimes of a wicked ancestry.

II. *The doctrine of this discourse is sustained by the principles of acknowledged rectitude.*

1. *By approving of the sins of his progenitors, any descendent makes them his own sins.* In the heart is found the foundation of moral character. This is the seat of all moral qualities. Every thing attractive, every thing repulsive in man, as

a moral agent, may be traced to the obscure recesses of his bosom. Just so far as the movements of the heart are accordant with the will of God, the moral character is good; just so far as they are adverse to the divine requisitions, the moral character is bad. This doctrine rests on the authority of our Saviour. In the exposition of the law, which he published, he clearly and impressively taught the lesson, that the divine requisitions urging their demands and directing their force immediately to the heart. A wanton look involves adultery; malignant feelings, murder.—The elements of moral character, then, consist in the exercise of choice and affection.—The objects, which the law of God embraces, are presented to the mind in a thousand different ways. Now, they appear before us, as present objects, with which we have to do in the transactions of real life. Now, they are introduced to us by the officious imagination. And now, they are presented by the page of history. But however they may attract our notice, just so far as they interest our feelings and awaken our affections, just so far they become to us the necessary occasion of moral action. The exercises, which we have, whether expressed in a visible form or not, enter directly and vitally into that character, for which we are responsible at the tribunal of Jehovah.

You enter upon the scenes which your imagination has created and arranged. Amidst these scenes, your eye fastens upon a rival, whom you fear for his talents or hate for his success. You strip him of the honors, which he had acquired. You deprive him of every thing, which might insure him public confidence and applause. You place him degraded, helpless, suppliant, at your feet. You rejoice, in the mortification which he feels; you exult over his downfall; you triumph in his blasted hopes and gloomy prospects. Your ears drink in the music of his sighs. The throbs of his aching heart delight you.—Yes, and amidst these *fancied* scenes, you are committing *real* crimes. The malignant gratification, which you cherish, is no figment of the imagination. It is a frightful reality, which God abhors, and which you must meet at his tribunal. It enters vitally into your moral character. It strengthens your wicked tendencies. It confirms your sinful habits. It renders you more fit for Hell. You are as certainly and as rapidly accumulating guilt, as if you cherished the same feelings and maintained the same attitudes amidst the actual occurrences of real life.

Fix your eyes on yonder youth. He is the child of Canaanitish parents. The first objects, which attracted his attention, were the bloody and obscene rites of the superstition, with which his parents were besotted. These rites greatly interested his feelings. He was delighted with them. Every opportunity of witnessing them, he eagerly welcomed. The grosser the obscenity the higher was his gratification. The deeper the stream of human blood, which flowed from the altar of devils, the livelier was his complacency in the idolatry of his country. Not satisfied with the abominations, which fell under his own no-

tice, he turned his eye back upon past ages. The course which his superstitious ancestors pursued, engaged his attention. Step by step, he traced back the progress of idolatry into the obscurity of remote ages, where its origin was concealed. He beheld it in its rudest state. He contemplated the clumsy images, the misshapen altars, the crude rites, through which in early times, his progenitors cherished and expressed their proud and malignant feelings. He marked with attentive eye, the changes, which succeeding generations had wrought in the prevailing superstition. Every new idol, temple, altar, rite, which had been added to it, he carefully observed. He thus brought under full review the various facts, which the history of the idolatry of his country embodied and prescated. And upon all these facts, he dwelt with deep delight. Upon the scenes, which one after another opened upon his mind, he entered with eagerness and raised expectation. He cordially and fully sympathised with the various actors, he mingled with. With keen relish, he snuffed the blood, which they shed; and reveled in the obscenities, in which they wallowed. He entered with all his heart into all their swinish pleasures. *And as a moral agent, it is most certain, he is stretching his existence over the long period which he contemplates.* He lives the lives of his ancestors. He incorporates into his character, their thoughts, feelings, habits. By approving of their crimes, he makes them his own. He receives upon his heart the impression of their character. *He stamps their image on his soul; and involves himself in guilt, aggravated and increased by their iniquities.*

If the elements of moral character consist in the exercises of the heart, so far as we sympathise in the wicked feelings and wrong designs of our predecessors in iniquity, we become, in a most important sense, guilty of their crimes. If our acquaintance with their character is thorough and minute, and it excites our complacency and delight, we justly become responsible for all the feelings and habits, of which it is composed.

2. *The history of their predecessors in iniquity sheds a strong and clear light upon the tendency of the crimes in which any new generation of sinners may indulge.* Shall I relate the history of that drunkard, you saw just now? When he was a child, he often fled from the face of an intoxicated father. He will carry to his grave the marks of brutal violence, to which that father's fury then subjected him. Often did he cry for bread, which his wretched mother could not give him. The few rags, which hung upon him, left him exposed to the rigors of winter. To his equals in age, he was the butt of ridicule. They cruelly styled him the drunkard's child. As he grew up, a thousand killing influences, rising from his father's bottle, stole upon him. That father's fiery breath withered all his joys. He felt himself forsaken, desolate, despised.—He turned his pained eye back upon his ancestors. Rising from generation to generation, he saw that one after another had lived and died a drunkard; that one after another had been infamous

for the crimes and notorious for the wretchedness, which had proceeded from his chosen, cherished vice. Every letter of their history furnishes him sad proof, that *death is in the bottle*. And yet this man, thus instructed and warned, chose the bottle for his companion by day and his solace by night! Now compare his guilt with that of the first drunkard of his race. That man had seen no illustration of the frightful tendencies, with which strong drink was charged. He took up the cup, ignorant of the deadly poison, it contained. Nay, he thought it offered him the balm of life. He drank and died! His first born son, in full view of his murdered father, drank and died! And so, the cup goes down. Generation after generation drink and die. The wretch, whose history I have just been sketching, was warned by the death-screams of his progenitors for four generations, to stand aloof from the intoxicating bowl. Its deadly tendencies are urged upon him, in the rags and filth; the shivering frames and pining limbs; the deep infamy and blank despair, which it drew upon them. Who can deny, that his guilt was miserably aggravated and greatly increased by theirs.

Look at the slave holder.\* One of the earliest scenes, perhaps, which he remembers, reminds him of the pale face, and terrific screams of his mother, when the shout of "fire" filled her with apprehensions, that the slaves might rise in vengeance upon herself and family. He remembers what revolting measures were resorted to, to keep those wretched creatures in a prostrate and helpless state. How his ears tingled when he first heard the chains rattle! How his blood curdled, when he first beheld the uplifted whip! And what a horrid discipline he was subject to, before he learned himself to curse and smite the trembling, unprotected slave! What gusts of passion, he has felt and witnessed on one side; and what deep, hopeless sorrow on the other! What fruits of lust has he not seen and tasted! What images of danger have not mingled with his dreams by night, and baunted his imagination by day! What a deep source of wretchedness has the monstrous crime of slave holding been to his parents; to theirs; to all his progenitors back to the wretch who first fastened a fetter on his brother's heel! Every page of the history of his ancestry, evinces, that the crime of holding slaves is big with dreadful tendencies. And yet, with this history open before him, illustrated and enforced by the bitter experience of his own childhood and youth, he consents to receive under his control, as master, his unoffending fellow men, as slaves! He refuses to take warning from the guilt and misery of those who have preceded him. With all the light which their experience sheds around him, he has the hardihood to commit the sins which made them worthy of infamy, deep and everlasting! Yes, and his wickedness far surpasses theirs. When his judge shall consign him to a darker hell;

\* In delivering this discourse, I adapted this illustration to an *Egyptian* slave-holder. On further examination, however, I was convinced, that the Egyptians did not hold the Hebrews, as domestic slaves. See Prof. Stuart's *Course of Hebrew Study*, Vol. II. p. 175.



than that in which they wail, his conscious guilt, like the frosts of death, will close his lips in eternal silence.

How can that infidel, who sets his foot upon the Bible, forget the groan, which burst from his dying father's heart ! The whole history of that father furnishes him with sad proof of the chilling influence and damning tendencies of skepticism. He was the victim of passion. He was the prey of remorse. He was often scared with apparitions from the dark future. He was as sour and superstitious, as he was skeptical. He lived in fear of the eternal realities, he affected to despise, and died horror struck with anticipated wrath. How could the son rush down the precipice, where he saw his father miserably perish ! Let him remember, that the hand which crushed his father, will fall with double weight on him !

The guilt of sinners is manifestly increased by every new ray of light, which falls upon the tendencies of their iniquities. What made Capernaum worse than Sodom ? Clearly, their abuse of richer privileges. The more men know of the tendencies of sin, the greater must be their guilt in committing it. This is too plain a point, to require further illustration. He who could deny it, must be too dull to be enlightened by the clearest information, or too stiff to be convinced by the most conclusive reasoning. Thus the known arrangements of divine providence and the principles of acknowledged rectitude give their full support to the doctrine, I have been laboring to illustrate and sustain.

*In review of the train of thought, just presented, I remark, that it corrects the mistake of those who hold and teach, that guilt is diminished by being, as they say, entailed.\*—To the word entailed, I presume, they give in such connections a figurative sense. Few can have the face to say, that guilt, like gold, may be transferred by inheritance. It consists in the workings of the heart ; and no man, when he passes into eternity, leaves his heart behind. Entailed guilt must arise from imitating the sins of progenitors. The doctrine which I would now expose and correct, teaches, that the practice of any vice becomes less and less wicked, as it passes down from generation to generation. In process of time, then, the grossest species of iniquity may lose all its hateful qualities and noxious tendencies. What in the ancestor was damning guilt, in the descendant may be*

\* As a specimen of the wretched cant, which we are often forced to hear upon this subject, take the following apologies for slave-holding :

"Even slavery must be viewed as a great national calamity ; a public evil *entailed upon us by untoward circumstances.*"—*African Repository*, vol. V. 89.

"For the existence of slavery in the United States, those, and those *only*, are accountable, who bore a part in originating such a constitution of society. The men, who brought the kidnapped wretches from the shores of Africa, the men who bought the victims, the legislators, who permitted and encouraged such a traffic—they must account to God for those crimes, and for the natural results of those crimes, through all generations. *Christian Spectator*. 1830, p.473.

And so, according to this casuist, the inheritor of a thief's right to the plunder, he had stolen, may be a *truly honest man*.

innocence. Crimes, as foul as a demon's heart, may, by this method be reduced to angelic purity! Had this doctrine been admitted by Jehovah, when could he have pronounced the iniquities of the Canaanitish nations "full"? Every new generation of idolators would have been less guilty than their fathers; till at length a race might have been expected, who should practice the most shocking abominations with innocence and impunity! Had our Saviour admitted this doctrine, on what grounds could He have threatened the guilty men, who were eager to dip their hands in His blood, with a punishment more terribly severe, than fell upon the murderers of prophets? Why, according to this doctrine, the more light the transgressor has, the less guilt he contracts! He may sympathize in the wicked feelings, and approve the wicked deeds of his fathers; and thus awaken his heart to the worst exercises, without partaking of his father's guilt! He may see his father bleeding, groaning, dying under the weight of his iniquities; and eagerly embrace and recklessly practice the same iniquities with comparative impunity! Such doctrine bears upon its face the stamp of absurdity and impiety. The falsehood, which it carries in it, is only equalled by the mischief which it is fitted to produce.

And yet, some philosophers have the face to tell us, that it is a full excuse for certain crimes, that they have long and stoutly been persisted in! They have been for ages, the dying legacy of fathers to their children. And what less could the ill-fated children do, than thankfully to take and eagerly enjoy the foul inheritance!\* How hard must be the heart, which could blame them for the sins which have been entailed upon them! On this ground it is, that we sometimes witness efforts to vindicate slave-holders. The present race try to throw back their guilt upon their dead and putrid ancestry. Or, if they fear, that in so doing, they may wound the reputation of their progenitors, they lay

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\* In the African Repository, for Sept. 1831, we are gravely told, that the friends of immediate emancipation in their arguments "confound the *misfortunes* of one generation with the *crimes* of another." See 202nd page.

That house on the other side of the way is a splendid brothel, of long standing and great celebrity. Scenes are enacted there, which you could not look upon without being horror-struck. It is the flood-gate through which thousands rush to present infamy and eternal damnation. Nay, do not express your deep indignation by calling the present proprietor a *fiend*. Give him no harsh epithet. He is a gentleman, highly intelligent, and not devoid of moral worth. You are in danger of "confounding his *misfortunes* with the crimes of the generation" before him. The establishment, he keeps, with all the bawds, pimps, and strumpets, which belong to it, was the dying bequest of his father. "For the origin and existence of this system," he "is not responsible." "He finds himself the lord of perhaps a hundred human beings; and is anxious to do them all the good in his power." (See Christian Spectator for Sep. 1830, p. 477.) "He would emancipate them; but if he does, their prospect of happiness can hardly be said to be improved by the change." None but the "flaming" friends of virtue could ever find it in their hearts to blame him!—Such is the logic, steeped in absurdity and sin, which apologists for slave-holding are forced to employ, in defending the cause of their wretched clients!

it on the head of the king of England!\* Thus while they inflict the greatest injuries on their unoffending fellow men and expose their country to the most terrible calamities, they contrive to keep themselves erect. They will not be blamed for their monstrous wickedness in trampling on the dearest rights of their own brethren; in treating them as cattle; in tormenting their bodies and murdering their souls!

But, let the slave-holder know, what the thunders of avenging Heaven will one day teach him, that he is more deeply guilty than his predecessors in crime. He breathes their spirit, and adopts their habits, and exhibits their character, amidst clearer light than they abused. Their history furnishes him with weighty lessons of instruction, which he ventures to disregard; urges, as in peals of thunder, impressive warnings on him, which he madly neglects. While he refuses to let go the sufferers, whom he holds in bondage, he is "treasuring up wrath against the day of wrath." As he would escape the storm, which for ages has been gathering in the heavens, let him withdraw his hand from his brother's throat.† And let those, who soothe the fears and lull the conscience

\* In an address of Prof. Silliman of Yale College, published in the *African Repository*, for Aug. 1832; we have the following statement: "Slavery, it is well known, was forced upon all the early colonies by the policy of the mother country, and by the cupidity of her traders in human flesh."—Before the Colonization Society at Washington, in Jan. 1831, Mr. Custis held the following language: "Let it be remembered, that the evil, which we have inherited, was brought upon us against our remonstrances and prayers, by our ancient Rulers." (Fourteenth Annual Report of the Colon. Soc. p. 21.)

With this drunkard, my friend remonstrated in terms affectionate, yet pointed. Look, said he, at your heart-broken wife and wretched children. What a picture do they not present of hopeless misery! With what eagerness must they not court death, in the hope of finding that refuge in the grave, which your giant vices deny them here! How can you cling to the bottle, to the ruin of yourself and the family, you are sacredly pledged to love?—The drunkard led my friend to the door of his crumbling hovel. Do you see, he eagerly exclaimed as he pointed with his trembling hand: do you see *that old sign*, yonder, which is flapping in the wind? Well, that sign, for three generations, has given notice to all around, that plenty of good rum was placed within our reach. When it was first set up, our ancestors remonstrated with the town-authority against the establishment of such a tavern here. But all in vain. "Against their remonstrances and prayers," "this evil was brought upon us." "*Irist, Sir, to vindicate my character.*" You seem to speak, as if in my "*own proper person*, I am responsible for the evils, which have been imposed on me by others." "Drunkennes, it is well known, was forced upon" me, "by the policy of" the town authority, of other times! True, I starve, and curse, and beat my wife and children; but you must not by blaming me "confound my misfortunes with the crimes of another generation!"

Let the "inflaming" apostles of temperance beware!

† On a speech of Mr. Breckinridge, published in the *African Repository* for August, 1831, Mr. Gurley, the Secretary of the American Colonization Society, makes the following remarks. "The speech which we publish in our present number, is certainly an able and eloquent production. In the sentiments of this speech generally, we concur, but we wish it to be distinctly understood, that we consider slavery to be an evil, which cannot, without producing evils greater than itself, be abolished, except by cautious, deliberate, and gradual measures. *The present generation did not produce, and are not therefore responsible for the existence of the present form of society in our Southern communities. If the state of things is wrong, it should be set right, not only with due regard to the rights and interests of all parties.*"—See pp. 125, 126.

On a Sabbath evening, a slave-holder falls into deep meditation on the import and various bearings of the Savior's golden rule; "Whatsoever ye would that men should do to you, do ye

of this wicked man, by prophesying in his ears their dreams about *entailed iniquity*, cease to deceive, and mislead, and destroy. Why will they palliate his crimes? Better try to save him from the judgments, which certainly await him. Better hold up before his face his guilt and danger, and try to stop him in his mad career. Thus only can they hope to deliver him from the wrongs and tears and blood of all the slaves, who have been consigned to chains, from the day when the first man-stealer placed his cloven feet on the shores of Africa to the present hour!

2. *The train of thought on which we have been dwelling, presents to them a warning, which impenitent men ought to take home to their inmost souls.*—With every new generation of unbelievers, the guilt of spurning offered mercy, becomes more heinous. Every day increases it. Almost every occurrence in their history adds to its aggravation. Fellow-sinners, you know that “it is hard to kick against the pricks,” which the “broad road” every where presents. They are stained with the blood of many generations. There your fathers tore their flesh. There, have you been wounded. Deep groans from a thousand sepulchres teach you, that “the wages of sin are death.” To these groans your diseased hearts respond; “the wages of sin are death!” Every grave and bone you see, every pain and fear you feel, rebukes your unbelief. The very fires of Hell flash in your face! What madness then, “to go on in sin!” O, take warning. Pause, I beseech you, pause. Draw not down upon your heads the threatening ruins of a thousand generations. Warned by the plagues of others, escape to the arms of mercy,

even so to them.” At length, in an under tone, he gives expression to the feelings of his laboring bosom. “No, no! I could never consent to be a slave! What, to be subject to the will of an irresponsible master! To be worked and fed and treated like a beast! To see my wife exposed, helpless and unprotected, to the pollution of unbridled lust! My children like swine driven to the market! My soul sickens at such thoughts! No, I could not be a slave! I could sooner embrace death in his most haggard form! Alas, the Bible has fixed a barbed shaft in my trembling heart! I can never more find peace, till I give up my brethren, whom I hold in bondage. But what have I here. Ah, a number of the African Repository. Let me shut up the Bible, and see what it contains. What? What is here? “*The present generation did not produce, and are not therefore responsible for the present form of society in our Southern communities.*” Had I found any thing like this in my Bible, I should have escaped those pangs, which have almost broke my heart. These words seem to soothe me. “*I am not responsible.*” But stop. Is this true? It strikes me with an impression altogether different from that, which the awful denunciations of the Bible make upon me. It does not threaten me with the wrath of God, if I refuse to “break every yoke.” (Is. 58. 6.) Let me think a moment. Mr. Gurley is a pious man, and a christian minister. He knows more about the Bible than myself. He professes too, to be engaged in labors for the benefit of colored men. And he says, “*I am not responsible* at the very point, where a sense of my responsibility had well nigh crushed me. If I perish in my guilt, be my damnation on his head!” Henceforth, I will read Mr. Gurley more and my Bible less!”

Let the apologists for slave-holding, like Mr. Gurley, know, that their soft, deceitful words are fatal poison to the wicked men, whom they unblushingly venture to soothe in their iniquities. Let them take home the admonition: *Another day will show what seed murder they are guilty of!*

### SERMON III.

JOHN, 5: 30. I can of mine own self do nothing; as I hear, I judge; and my judgment is just; because I seek not mine own will, but the will of the Father, which hath sent me.

I invite your attention to the ground, on which our Lord here commends his judgment to the confidence of those whom he addressed. His competence to decide on the points, he had examined and discussed, could not he justly questioned; for "as he heard, he judged"—was well acquainted with the subjects on which he formed and pronounced his judgment. And that his judgment might safely be confided in, could fairly be inferred from his *disinterestedness*;—"because I seek not my own will, but the will of the Father which hath sent me." Had he been selfish, his decisions would have affected by some unhappy bias. They might have been no better than mere prejudice. But no such bias could sway the bosom which was penetrated and warmed by benevolent affection. In this passage, thus briefly explained, the following principle is involved and presented:

*The judgment, which men form on subjects of practical interest, is greatly affected by the state of their affections.*

I. *This principle is clearly illustrated and fully sustained by the authority of the Bible.* In the memorable interview which our Lord had with Nicodemus, among other weighty truths, he taught the Jewish ruler, on what ground the doctrines of the gospel were rejected by some and welcomed by others. "Every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." The doctrines of the gospel here presented under the image of light, bad men reject under the influence of their wicked affections. Good men, illumined and controlled by an obedient spirit, cordially receive them. The judgment of the latter is conformed to truth by the influence of the benevolent affections, which they maintain, while that of the former is perverted by their cherished selfishness.

"How can ye believe," said our Saviour to the Jewish skeptics, "which receive honor one of another, and seek not the honor, that cometh from God only?" What prevented truth from working its appropriate effect on those, upon whom this mortifying appeal was urged? What broke for them the force of evidence, the most appropriate and powerful? *Their wicked hearts, most manifestly.* Pop-

ularity was their idol. They thrust this upon the throne of God. The bad affections, which they cherished, could not but pervert the judgment, which they formed. The doctrines of the Saviour were adverse to their favorite errors; and for this reason, they were determined in despite of any evidence whatever, to reject them.

On a certain occasion, "the chief priests and Pharisees sent officers to take" the Saviour. They returned, however, without their prey. "Why", demanded their employers, "have ye not brought him?" In apology, they frankly confessed, that they were awed and subdued by his wisdom, truth, and eloquence;—"never man spake like this man:" The deep conviction, which they felt and avowed, the Pharisees regarded as infatuation. "Are ye also deceived? But this people that knoweth not the law, are cursed." Here, one of their own number, who had some personal acquaintance with Jesus Christ, interposed the embarrassing inquiry: "Doth our law judge any man before it hear him, and know what he doeth?" They disposed of this inquiry with a sneer: "art thou also of Galilee?" adding an appeal, which their disgusting and disgraceful ignorance thought triumphant: "Search and see, for from Galilee ariseth no prophet."—Let us dwell a moment on this instructive scene. Two points there were which demanded the special attention of the Jewish council. The first was suggested by Nicodemus. How could they pretend to reverence the law, when, contrary to its requisitions, they condemned a man, unheard? The least reflection, combined with the least degree of candor, must have made them pause, blush, condemn themselves, and retrace their steps: But their giant prejudices put out their eyes, closed up their ears, and filled their minds with madness. Reason, they could not. Arguments to justify themselves they had none. But one thing they could do; *They could sneer!* "Art thou also of Galilee?" What if he was of Galilee? Could any attachment, which Nicodemus might have to Galilee, excuse *their* prejudices, and errors, and crimes! And what if no prophet could be expected to arise in Galilee? what had this to do with the official claims of Jesus Christ, who, if they had "searched," they might have known was born in Bethlehem. The other point, which could not escape their notice, was involved in the conduct and presented in the confession of the officers, whom they had sent to apprehend the Saviour. Probably these men received their commission, with hearts as hostile to Jesus Christ as those of the chief priests. But his benevolence and wisdom disarmed them. How could they treat him as a criminal? They bowed reverently before him, as gifted with supernatural endowments. Penetrated with this conviction, they returned to the Jewish council. The ground, on which they had proceeded, they honestly described. They presented a problem, which the Pharisees were bound to explain. How came these officers to be awed by the authority, and subdued by the instructions, of the man of Nazareth? A single glance at this problem was enough to make them see and

feel, that they themselves were bound to know more of Jesus Christ, before they proceeded to condemn him! How could they be assured, that they might not, then, sympathize with their astonished officers? Instead, however, of manfully grasping the problem, which was urged upon them, they contented themselves with charging infatuation upon their servants! And on what ground? Why, on the ground that none of the "rulers or the Pharisees" had respected the character or admitted the claims of Jesus Christ! What then? All their acquaintance with his character and claims, they had gotten by squint-eyed glances! What then? Were *they* only gifted with intelligence and candor; opportunities to observe, and powers to reflect, and capacities to judge? What then? Must not the abandonment of popular error, if it be to be relinquished, begin somewhere? And why might not these officers commence a glorious reformation, as well as the rulers or the Pharisees? Nay, one of their own number was already convinced of the divine authority of Jesus Christ. Had they been disposed to hear, he would have explained to them the ground of his conviction. But alas, they were madly bent on maintaining at the expense of truth; and candor, and justice; nay, at the expense of the smiles of Heaven, the bad cause in which they had embarked; and argument was lost upon them. "How could they believe," who preferred their own to the authority of God?

But without multiplying illustrations from the sacred volume, I proceed;

II. To argue the soundness and truth of the principle which it is my present object to illustrate and apply, *from the common sense of mankind.*

Why do mankind promptly and uniformly withhold their confidence from the decision of a judge, who is known; in any case, to have received bribes? Why without hesitation, do they on this ground regard his judgment, as unjust? Could the gold, which was placed within his hands, deprive him of his intellectual powers or his legal learning? No. But it subjected him to a strong selfish bias. This bias turns the force of evidence aside from its natural direction. It fails to reach his mind. It cannot; then, form the basis of his judgment: His decisions cannot but be wrong.

Why may not a judge decide a cause; in which he is himself a party? Cannot he, in such a case, understand statements, and weigh evidence, and adjust analogies? Cannot he feel the force of arguments and perceive the bearing of principles? Why do all men; with one accord require him to leave the judgment-seat? Because; they are well assured; that his heart, with its selfish tendencies, will certainly mislead his understanding. His integrity may be above suspicion—his honesty none may call in question; but after all, it is felt by every one, that selfishness will not fail to warp his judgment.—For the same reason, he may not sit in judgment on the character of an avowed and acknowledged enemy. His affections will seduce his understanding; and his enemy will receive injustice at his hands.

And why do demagogues labor with such industry and zeal to make "the people" give them credit for benevolent feelings and intentions? They are anxious to create for themselves an interest in the public heart—to gain the affections of those, whom they would seduce and destroy. Then, and not till then, can they hope, that their sophistry will be taken for sound reasoning. A general bias in their favor, and they know, that a mere show of argument will control the public understanding. Thus the French demagogues of a former generation, claiming to be warm advocates of the rights of man, and pouring coarse flattery upon the rabble, reduced the multitude to entire submission to their foul designs.

In a court of justice, the character of a witness is called in question. To obtain just views of his reputation, one of his near neighbors is brought forward. As a preface to the statement, he is about to offer, he informs the court, that from his earliest recollection, he had looked upon the witness with dislike. When they were boys together, he used to please himself with pestering him, and making him the butt of ridicule. As they advanced in years, his early dislike of him had ripened into deep and fixed hatred. A thousand times he had felt it to be a sore grievance to live in the vicinity of the witness; and had as often wished, that he was set down permanently on the other side of the globe. Indeed he had long labored to force him off by assailing his reputation, by afflicting him with petty vexations, which the law could not recognize, as crime; by distressing and tormenting him in a thousand nameless ways. He declares, that he rejoices to seize the present opportunity, to fix another thorn in the heart of the poor witness by publicly wounding his good name.—Would any court of justice listen to his statement? Would he have liberty to utter another syllable? Would the weight of a feather be allowed to any testimony he might offer? Surely not. All men would cry, shame on him! Any judgment he might give about his persecuted neighbor would be pronounced unjust, by acclamation. And why? Because his heart was manifestly poisoned. The decisions of his understanding could not but be perverted by his bad affections.

The cases, now given, may justly be regarded, as a fair expression of the common sense of mankind on the subject under examination. And this expression is in accordance with truth; for it is the testimony of universal experience and observation. Human nature in every man's bosom bears witness, promptly, unequivocally, emphatically, to the trust-worthiness of this testimony.

III. The principle, laid down, at the beginning of this discourse, may be illustrated and sustained by *reference to the process, through which the mind passes in forming a judgment*. This process is called *reasoning*. It consists in the comparing of a case, examined, with some admitted principle. Such principles are derived from various sources. Now, they have the form and weight of axioms; now, they consist of statements from the lips of God; and, again, they



ate a general, comprehensive expression of classes of facts, which have been examined and arranged. These last may be called conclusions derived from *inductive reasoning*. Facts are drawn together and thrown into classes, by virtue of a certain analogy or resemblance, which they have to each other. This analogy is the ground of classification. In many respects, the facts in question may be unlike each other. This makes no difference. The point of resemblance, which is the standard of classification, draws them together. *And on this point rests the general principle.* This principle embraces all facts, which are marked by this analogy. Any new fact, which on examination presents this point of resemblance, naturally falls under the general principle, just referred to. In reasoning, then, we take a fact, which we have not seen disposed of, and mark its resemblance to other facts, with which we are acquainted, to ascertain under what general principle it naturally falls. When we have thrown it into the class, to which it properly belongs, then we affirm of it, what our general principle affirms of the sister facts, with which analogy associates it.

How manifest it must be, that in the process of reasoning, full play is given to the affections of the heart! Mark in the first place, *the bearing of benevolence or selfishness on the attention requisite to understand any given case of practical concern.* Every such case involves *the rights* of some moral agent, which the law of God has defined and asserted. For all these rights, a heart controlled by benevolence cherishes a deep respect and a warm affection. In this state of mind indeed, benevolence consists. It employs its resources in vindicating, maintaining, and promoting rights. In this work it pours out its feelings and expends its powers! Here it is always awake, always active. Here, it achieves its victories and gathers its laurels.—Whenever a man of benevolent feelings, then, undertakes to reason on a fact, involving rights human or divine, his heart will constrain him to hold the fact steadily and long, before him, till he can thoroughly examine it, and form clear and just views of its hearings and relations. He cannot hastily dismiss it. He cannot satisfy himself with bestowing on it a sidewise glance. *It involves rights;* and these, wherever they may be found, he is intent on asserting and maintaining. He cannot sacrifice them by negligence or haste. With open eyes and patient mind, therefore, he will search the matter, however forbidding or intricate it may seem to be, to the very bottom.—A suppliant implores his aid. He describes his condition. The blighting hand of adversity has been upon him. It has stripped him, and wounded him, and left him half dead.—What will the man of heavenly temper do? A brother kneels before him. Will he throw this case, without examination, among the facts, which furnish ground for the general principle; *beggars are impostors?* No, he cannot do so. He fears, that he should sacrifice the rights of a brother. No. He will pause, inquire, examine, and ascertain the truth. He will not dismiss the case, till he understands its merits.

How opposite are the workings and tendencies of the selfish spirit! Such a spirit deifies a trifle. To this, it makes every thing subservient. To this, it promptly and recklessly sacrifices the rights of God and man. Every thing in Heaven and on earth is estimated by its relation to its own petty interests. In this, the core of selfishness consists.—When a selfish man, therefore, comes across a new fact, his first inquiry will naturally be, what bearing has it upon what I cherish as my own personal interest? If none; he is at once prepared to dismiss it. If its bearing seems adverse, he is ready to trample on any right of any being, which it may involve to save himself from apprehended danger. His examination of the subject must at best be limited and partial. Only so much attention will be given, as his own interests may seem to require. The moment his interests are secured his patience will be exhausted.—The beggar stands trembling at his gate. He sees at once, that no advantage can be hoped for from rags and hunger. He remembers in a moment all the cases of pretence he has seen or heard of. He eagerly jumps at the conclusion, that this must be a fresh fact, belonging to the same class. He, therefore, rashly bids his brother, who, for aught he knows or cares to know, may be an angel in disguise, depart. Reckless of any sacrifice of right, he rudely thrusts the suppliant away, to perish in the street!—Thus it is apparent, that the *measure of attention*, which men may give to any case, they are called to reason on, must be greatly affected by the state of their affections. And the measure of attention they may bestow, has a vital bearing on the judgment, they may form. If that be slight and superficial, the decisions of the mind must be rash—will probably be unjust.

In the second place, it must not be forgotten, that *the state of the affections has a strong bearing on the mutual proportions and relations, in which things may be presented to the mind.*—All rights, human and divine, benevolence embraces. To them all, she extends that measure of regard, which their relative importance demands. Thus she sees every thing in its proper shape and position. In her eye, all things are arranged and kept in that happy order, which their mutual relations and proportions naturally indicate and require.—In classifying facts, to reason on them, who can estimate the importance of such a state of mind! The points of analogy, which are the bases of general principles, readily meet the eye. Just classification almost spontaneously takes place. Little ground is left for deception or mistake.

Selfishness throws all things into disorder. Rights in themselves or in their relative importance are no concern of hers. To her, her own interests, however petty, are every thing. Other things rise or fall in her esteem, as they seem to have a harsh or friendly bearing upon the idol, she adores. Nothing is presented to a mind, thus affected, in its own proper form or place. Every where is

wild disorder.\*—How will facts be arranged and classified by such a mind! Thrown into a confused heap, how can their mutual relations be discerned?—how their points of analogy—a matter all essential in fair reasoning—be perceived? Nothing but mere chance can prevent the grossest mistakes and the most flagrant errors.

Soon after the ascension of our Lord, two of his apostles wrought a miracle in his name. The miracle was of such a stamp, and performed in such circumstances, as to forbid in the most skeptical mind a doubt of its reality. It was fitted to make on many witnesses a deep impression in behalf of the Christian cause. The chief priests and their associates became anxious to prevent its appropriate effect. They entered into grave deliberation on the subject. To what conclusion did they come, and on what principle, resolve to act? They had to dispose of a most interesting and important fact. That a "notable miracle" had been wrought by the apostles was a matter of public notariety; and they acknowledged that they "could not deny it."—Now, under what principle would benevolence have constrained them to bring this admitted fact? It belonged—clearly belonged to that class of facts, whose occurrence decisively evinced a super-human agency. These facts furnished ground for the general principle, that the cause, in behalf of which, they *were wrought, must be approved of Heaven*. Under this principle, benevolence would have constrained the Jewish priests to have placed this admitted miracle. Thus, the controversy between them and the apostles would have come, at once, to a conclusion. The claims of Jesus to the Messiahship would have been admitted; and they themselves would have taken their place at his feet and devoted themselves to his service.—But what was the principle, they acted on? It was this: Nothing must be permitted to convict us of guilt and diminish our authority. Whatever has this tendency, we must not fail to prevent. Better even choke the voice of God than permit

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\*As a specimen of the manner, in which men under the control of selfishness reason about the rights of those, whom they are willing to see oppressed, take the following statements: "*If the state of things is wrong, (in "the form of society in our southern communities") it should be set right, but only with due regard to the rights and interests of all parties.*"—*African Repository*, 1831, p. 186.

What a weighty thought we have here! We are to set things right; how? Of the many ways, Mr. Gurley allows us to take but one. "Only with due regard to the *rights of all!*" Just as if things could be "set right" by violating rights! The state of things must be set right, but *only by being set right!* Who has the face to dispute Mr. Gurley here? By such nonsense, would he teach us, that for a slave-holder to let go his hold of the bones and muscles, he has stolen, without delay or hesitation, would be to submit to an infraction of his rights?

Mr. Danforth, in his fifth letter on colonization, represents the Saviour, as refusing on grounds of expediency (in opposition to the "doctrine of abstract eternal right,") to overthrow, "even when he had the power, the system of slavery in the Roman empire." Why did not the Rev. gentleman proceed to argue, that *infidelity, and adultery, and murder* might, on grounds of expediency, be well endured, since, according to his doctrine, the Saviour, even when he had the power, did not do away these crimes! This compound of blasphemy and nonsense, I suppose the gentleman would call a hard argument.

him to contradict and condemn us! On this principle, they forbade the apostles uttering another syllable in praise of their adored Master.

Thus, the authority of the Bible, the voice of common sense, and the reference to the process, through which the mind passes in forming a judgment, support the principle, that the decisions of the mind on subjects of practical interest, are greatly affected by the state of the affections.

In review of the train of thought now presented, it may be observed, that the principle now illustrated, *may greatly aid us in forming a correct estimation of the weight and worth of human opinion and authority.* It is the opinion of the pope, that the common people ought not to have the Bible in their hands. They are not able he thinks, to understand it. They will be involved in error; and thus, endanger their salvation. He loves their souls too tenderly to let them read the sacred volume! By the whole weight of his authority he forbids them to touch it! But to what measure of respect is the authority of the pope entitled? His judgment was manifestly formed under the controlling influence of the grossest selfishness. His throne is based on the ignorance of his subjects. Remove this ignorance, and the sceptre falls from his palsied hand. The free circulation and careful study of the Bible would be fatal to what he regards as his highest interests. A strong bias, then, bows him down to the earth. With this bias on him, what is his opinion worth?

A devoted worldling takes up the Bible with the professed design of ascertaining on what ground its claims to divine authority may rest. The first paragraph he reads, condemns in pointed terms his principles and habits. Such men as he knows himself to be, it denounces, as rebels against God and exposed to eternal plagues. It calls on him to abandon the objects, to which he has long been wedded, and pursue a course, which has his fixed aversion. His prejudices are wounded, his feelings hurt, his passions roused. A book, which handles him so roughly, he looks upon with heart-felt abhorrence; and is determined to believe that it never came from God. However much he may read the Bible, and however long examine its claims to divine authority, what after all, is his opinion good for. A wicked heart has most clearly warped his judgment. His decisions are the expression, not of sound conviction, but of bad affections. Now, let the state of his affections be changed; let him embrace with hearty good-will the rights and interests of all he has to do with; let him feel an inward readiness to sacrifice every object, which is adverse to the demands of eternal rectitude, and how different will be his views of the divinity of the Bible! He feels the force of evidence. No selfish bias warps him. He is open to conviction. The conclusions to which he arrives, will be naturally sound and just. When such a man speaks about the Bible, his authority has weight and power.

A man sits in judgment on the character of his colored brethren. The slaves he declares ought not to be emancipated. They would, if set free, spread

havoc all around them. They must be crushed to the earth with the weight of chains; or they would set a thousand streams of human blood a flowing. Those who are now relieved from bondage, he declares, can never be good citizens. They are incurably ignorant and wicked. They are a plague to the community they dwell in; and ought to be flung across the ocean! Just catechise this reviler of his brethren, and you may at once ascertain the value of his judgment.\* For he will tell you, that he was born with a deep aversion to colored men; that he has ever felt and cherished a strong prejudice against them; that his dislike of them can be subdued by no influence, human or divine. *It is a constitutional repugnancy!* Nay, no white man, whatever he may pretend, can help holding the negro in abhorrence and contempt. And yet this is the man, who undertakes to judge of negro character! He has the face, to decide on the claims of Africo-Americans to our esteem and confidence and love! With an effrontery, which knows not how to blush, he undertakes to arrange plans to elevate their character and promote their interests! A wolf might as well be trusted to devise a plan to protect the sheep! No man is fit to judge of the character of the brother whom he hates.† His decision will be rank injustice. What can his authority in such a case justly avail? Publish his opinions as he will, they are no better than expressions of avowed malignity and cherished prejudice. Before he can be qualified to form and publish an opinion about the character and varied claims of his colored brethren, he must cordially and fully respect their rights and interests. He must raise them from the dust to their

\*The following resolution passed at a colonization meeting in Northampton, Mass. not long ago:

"Resolved, that inasmuch as our southern brethren feel most heavily the evil of slavery, and are most competent to devise the means of obtaining deliverance from the burden, we view all attempts to prejudice the public mind or excite the popular feeling on the subject of slavery, as unwise, injurious, and adapted to perpetuate the evil, which is proposed to be eradicated.

Prof. Silliman, on the contrary, thinks that their "local interests and excitements have blinded" them; and that "from their position, they can scarcely judge with impartiality." Af. Rep. for 1832, p. 161. This sounds like the voice of common sense.

†A writer in the Southern Review, quoted in the appendix to the fourteenth report of the American Colonization Society, denominates the slaves, "*a barbarous and abominable population.*" See p. 27.

"What right, I demand," said Mr. Curtis, in a meeting of the Colonization Society at Washington, Jan. 1831; "What right, I demand, have the children of Africa to a homestead in the white man's country? Let the Atlantic heave its high and everlasting billow between their country and ours. Let this fair land, which the white man won by his chivalry, which he has adorned by the arts and elegances of polished life, be kept sacred for his descendants untarnished by the footprints of him who has ever been a slave!"

This abominable effusion of malignity and pride—this spewing up of gall and bitterness, may be seen, among other purulent matter, carefully preserved in the fourteenth report of the Am. Col. Soc. p. 21. In what light may the poor Indians be supposed to regard the chivalry of the white man? What may they justly think of his right to a homestead in the red man's country? A society which could endure such expressions of spleen and spite, as blacken the pages of the report, just referred to, must be in a state, happily befitting the work of promoting the interests of colored Americans!

appropriate place—as the rational children of God, redeemed by the blood of His Son, and hastening forward to the retributions of eternity. He must place them by the side of the white man; and allow them all the rights and cherish for them the affection which he challenges and receives, as his natural due. Then, when he undertakes to estimate their character, and adjust their claims, he may hold his balance even. Then may his authority have weight. Then may he expect, that by them, by all, full credit will be given to his benevolent professions.

In estimating the value of any man's opinion on any point of practical concern, my brethren, be sure to fix your eye fully and piercingly upon his heart. If you find him selfish, keep clear of the influence of his authority. Hold him at arm's end. You cannot trust him. The main-spring of his soul is out of order. Every thing must go wrong. Plans of useful effort, he may bring forward; their tendency may seem benign; but if you scrutinize their bearing and complexion severely, you will find them rotten at the root. Whatever partial benefits, they may seem adapted to confer, you will find them on the whole pervaded by a selfish spirit. You will hardly fail to see good reasons for rejecting them.

Forget not, moreover, that benevolence of heart can scarcely fail to insure soundness of understanding. Such a heart will promptly embrace and warmly cherish the rights of every human being. Accidental circumstances will not sway and control the affections. Prejudice, arising from color or external condition, will not be suffered to form a chain of caste. Every man, *as man*, will be esteemed and loved. When such is the state of the affections, you may confide in the judgment. Plans and exertions, proceeding from such a mind, may be expected to be benign in their bearings and happy in their tendencies.

2. *To conduct the understanding aright, a constant regard must be had to the heart.* While the whole field of their relations is spread out beneath their view, men must be urged cordially to respect and warmly to cherish all the various rights, which belong to these relations. Every unholy prejudice must be rooted up. Every wicked bias must be resisted and subdued. Till then, the most marked and prominent analogies will scarcely be perceived. The most powerful arguments will scarcely be felt. Appeals which would thrill and move an angel, will scarcely be regarded. Hence, the high importance of addressing the affections, as well as the understanding, if we would lodge within them a conviction of the truth.

In examining the subject which may solicit our attention, let us keep our eyes open on the movements of our hearts. Let us not forget that the force of argument upon us may be broken by bad affections. May we not be resisting the most convincing evidence because we fear, that it may conduct us to an ungrateful conclusion? Perhaps we should see the justness of the claims of an injured brother if we did not despise or hate him. If we yield to prejudice, we must

expect, that it will mislead us. Its magnetic influence is as certain and powerful as it is invisible.

Remember, my brethren, that the strength of your christian character consists in the warmth and cordiality of your regard for those rights and interests which the law of God authoritatively vindicates. Just so far as you overlook the interests and disregard the rights of the most abject and forlorn and despised member of the human family, so far ye are "yet in your sins." So far as he is concerned, your minds are deranged. He may plead with you with angel eloquence and truth, but his arguments will fail to penetrate the shield, which selfishness holds before your hosoms. Your prejudice will render you unreasonable. It will prove a cancer on your hearts.—If, in doing good, you would be like your Saviour, in your claims on the confidence and co-operation of your fellow-men, like him, stand up free from prejudice and selfishness. Maintain just and comprehensive views of the relations and interests of all, who are around you. Dare to cherish and vindicate the rights of all. Then, and not till then, will you be able to form and publish a judgment on points of practical concern, which can be confided in, as equitable.

And let impenitent men cease to invade the rights of others, and their objections to the Bible will loose their hold upon their minds. They will not be long in seeing the justness and feeling the force of the claims, which the Saviour has upon their confidence, and love, and service. *Their selfishness is the source of their infidelity.* Let them cease to adore themselves, and they will fall prostrate at the feet of the Messiah.

#### SERMON IV.

I. JOHN 4: 20. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen.

The word *brother* in this passage, I take in the widest and most comprehensive sense, of which it is capable. It describes the relation, which the different members of the *human family* sustain to each other. In this sense of the word, a man finds a brother in every human being. This interpretation of the term is accordant with the use of language in different connexions of the Old Testament and the New.—It is agreeable to the general tenor of the Gospel. Every body knows in what pointed terms the Saviour condemns that spurious benevolence, which limits its regards to relatives and friends. He makes it essential to true benevolence, to respect the rights and cherish the interests of our enemies.—The kindred word “neighbor,” moreover, according to the interpretation of the Saviour, given in the parable of the good Samaritan, signifies any fellow-man, though a stranger or an enemy, who needs our assistance.—It may well be added, that so far as the exercise of benevolence is concerned, one man sustains to us just the same relation as another. This relation presents the *human race*, as objects of affectionate regard.—It deserves to be remarked, that, in the text, the apostle evidently employs the phrases, “*hateth*” and “*loveth not*” in the same sense—as synonymous expressions. No man can justly say, though I do not love, I certainly hate not, my brother. According to the apostle, he cannot fail to hate him, if he refuses to cherish for him benevolent affections.

Upon the ground furnished by the text, I propose to illustrate and apply the following statement: *The regard, which we manifest for man, is a fair test and just measure, of our regard for God.* So

##### I. *The Bible clearly teaches.*

In the first place, we have a class of texts, in which professed piety towards God is pronounced *base and spurious on the ground that it is not united with benevolence for men*.—In the fiftieth Psalm, Jehovah is presented to our view, in the solemn act of subjecting his people to judicial examination. To the external rites of religious worship, they seem to have been sufficiently attentive. Their “sacrifices and burnt offerings were continually before” Him. They were, moreover, forward to “declare the divine statutes” and to “take the covenant of Jeho-



vah in their mouth." There was no want of external demonstrations of a pious regard for Jehovah. Sacrifices they could offer—the law, they could interpret and applaud. And yet Jehovah spurned their sacrifices and abhorred their professions. Why? Because, after all the flatteries, which they lavished on the Highest, they dared in their intercourse with their fellow-men "to cast his words behind them." "When they saw a thief, then they consented with him, and had been partakers with adulterers. They sat and spoke against their brother; they slandered their own mother's son." With all their religious zeal, they invaded the rights and trampled on the interests of their fellow-men. This spoiled their piety. They made a great show of love to God; but their contempt for men evinced, that their hearts were putrid. Their hypocrisy exposed them to the wrath of God.

Isaiah was required with trumpet-tongue to charge home upon the Hebrews their flagrant iniquities. Iniquities! What sort of people were they, upon whose naked hearts, the prophet was to pour scorching rebukes? Why, a people apparently distinguished for their goodness—active, devoted, zealous in the cause of God. "Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinances of God: they ask of me the ordinances of justice; they take delight in approaching to God." They were so pious, that they wondered that God did not favorably notice them and richly reward them. Instead of this, they complained, that he turned away, in contempt, from their religious services. "Wherefore have we fasted, say they, and thou seest not?" To this impudent inquiry, an answer was returned from on high, which could not have failed to have made their hearts, imbedded in fat though they were, ache and bleed. "Behold, in the day of your fast, you find pleasure, and exact all your labors. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head like a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?" Could they be so stupid, as to think that the omniscient and holy God could be pleased with mere sniveling, and filth, and rags, assumed to divert his eye from their wicked designs and doings? Their gross mistake, he proceeded to expose and correct. "Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that you break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor, that are cast out, to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"—With all their professed delight in God, they hated and oppressed their fellow-men. With all their whimpering, they would not shed a tear over the multiplied and crushing wrongs, to which their own brethren were subject. Nay, while with one hand, they, with seeming reverence, opened the sacred volume, with the other, they riveted a yoke upon their brother's neck! Thus, they

clearly showed, that their piety was sheer pretence—"a whited sepulchre, full of dead men's bones!"

Our Lord once directed the attention of his numerous hearers to a class of religionists among them, whose high pretensions and ardent zeal, had given them an elevated reputation. They willingly took as their proper due, the most honorable places, both at the feasts and in the synagogues. They were remarkable, moreover, for their devotions—the long prayers they offered. But with all their professions, and with their high reputation for distinguished sanctity, they were hastening to a hell, peculiarly dreadful! Hastening to Hell! What, from the chief seats in the synagogues! What, with the language of prayer upon their lips! Yes, hastening to Hell, with the language of prayer upon their lips, and from the highest seats in the synagogues. For what? Because, with all their piety, they trampled on the rights of the poor and the helpless. Wretches, that they were, they "devoured widows' houses, and for a pretence made long prayers," and were doomed to "receive greater damnation."—The cases, just given, with many others, belonging to the same class, clearly show, that in the eye of God, that piety, which overlooks the rights and disregards the interests of any portion of the human family, however abject and despised, is spurious and worthless. Thus, on the one hand, the want of benevolence for men evinces, according to the Bible, the absence of piety towards God. On the other, *in the second place, a class of texts may be adduced, which go to show that a benevolent regard for the human family implies the love of God—a filial and heart-felt affection for their common Father.* A single passage may be sufficient for my present purpose. It contains the description, which our Lord has given, of the scenes of the final judgment; and of the principles on which the retributions of eternity will be awarded. "When the Son of man shall come in his glory, and all the holy angels, then shall he sit upon the throne of his glory: and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? when saw we thee a stranger, and took thee in? or naked, and clothed thee? when saw we thee sick, or in prison, and came unto thee? And the King shall answer, and say unto them, Verily, I say unto you, that inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me."—Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for

the devil and his angels: for I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and he visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily, I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal."

Whatever figurative language this passage may present, it is full of weighty truth. It clearly teaches, that a benevolent regard for those whom the Saviour kindly styles his brethren, evinces a cordial attachment to him, which he will honorably acknowledge and gloriously reward. So far then, as the *brethren* of the Saviour are concerned, the passage lends its full authority to the doctrine, under examination. But why does our Lord, here specify his *brethren*, as the objects of affectionate regard? From the use of this term, may we infer, that *Christians* only are referred to as a test, by which our regard to Jesus Christ is tried and developed? Such an inference would be contrary to the drift and spirit of the gospel. By the whole weight of his authority, the Saviour binds us to embrace *the world*—friends and enemies—in our benevolent affections and exertions. And if by brethren, in the passage, on which we are dwelling, *Christians* are intended, they are, doubtless, designated to represent those objects of affectionate concern, which were likely to be overlooked or trodden down. This seems to be indicated by the description, which the Saviour gives them. They were pinched with hunger; parched with thirst; houseless, naked, sick, imprisoned; oppressed by want—crushed with woe. In this description are involved their claims to benevolent sympathy and kind assistance. Their necessities, as *wretched men*, plead for them; and as *wretched men*, they were made to represent *all* the objects which benevolence naturally embraces.—It is remarkable that our Lord seems to lay especial stress on the *most abject and despised*, as the test by which our professed benevolence should be tried and judged of. "*The least of his brethren*" *the most down-trodden, helpless, hopeless creatures*, were specially worthy, in this matter, to be his representatives. Those who ventured on whatever pretext to despise or oppress them, threw contempt upon their final Judge. Had they seen him in the same guise, they would have treated him no better! Those, who raised them up from the dust, wiped away their tears, and cherished and helped them on in their rugged way, did honor to their Lord. They would have borne his cross, had they seen him fainting beneath the burden!

Let us not be deceived. We are hastening to the judgment-seat of Christ. If we dare despise the meanest of our species, then shall we be condemned, as despisers of our Judge. Selecting "*the least of his brethren*" as a test of the regard for himself, which men might have cherished, me thinks I hear him say to some

who now hope for acceptance in his presence; I was a colored man, and you maintained a cruel prejudice against me;\* enslaved, and you apologized for my oppressor; torn with whips, and you refused to pity me;† deprived of the bread of life, and you alleged, that expediency required me to submit to starvation;‡ and at length, forced from my native country to a foreign shore, and you assisted in the enterprize.§

\*"No station of honor or authority is accessible. These disabilities are the result of complexion, and, till the Ethioipan can change his skin, they admit of no remedy. Who would employ a black to minister at the bed of sickness? Who would entrust to him the maintenance of his rights and the protection of his interests in a court of justice? or what congregation would consent to receive him as a herald of salvation, whose lips should announce to them the will of Heaven, and whose hand should break to them the bread of life? Whose feelings would not revolt, not only at seeing an individual of this class seated in the chair of state, presiding in our courts of justice, or occupying the hall of legislation, but even at seeing him elevated to the lowest and most trivial office in the community? In all these respects, the blacks if not by the provisions of our constitution and laws, at least by public sentiment and feeling, and by sentiment and feeling too, which if groundless and reprehensible admit of no correction, are a proscribed and hopeless race. But not only are none of the fields of generous enterprize and honorable ambition open to them, they are made to see and feel their debasement in all the every day intercourse of life. No matter what their characters may be, however amiable and excellent their spirit, and however blameless and exemplary their conduct, they are treated as an inferior and despised portion of the species. No one unless himself sunk so low as to be an outcast from those of his own color ever associates with them on terms of equality." See a sermon delivered before the Vermont Colonization Society, 1826, by Prof. Hough, of Middlebury college, p. 9.

†*I do not mean to speak of slavery as a system of cruelty and suffering.*—The condition of the slaves generally is such as the friends of humanity have no reason to complain of."—Disoway's 4th July, 1831, oration, delivered at Newark, N. J. quoted from Mr. Garrison's thoughts on colonization;—a work worthy the eye and the heart of every American citizen.

‡An effort for the benefit of the blacks, in which all parts of the country can unite, of course must not have the abolition of slavery for its immediate object. Nor may it aim directly at the instruction of the great body of the blacks. In either case, the prejudices and terrors of the slave-holding states would be excited in a moment; and with reason too, for it is a well established point, *that the public safety forbids either the emancipation or the general instruction of the slaves* See Christian Spectator, 1823, p. 544.—Found also in the appendix of the 7th annual report of the Am. Col. Soc. p. 94.

§A strong light seems to be shed upon the the willingness of our free blacks to emigrate by the discussion on Mr. Brodnax's resolution in the legislature Virginia.

Mr. Brodnax, among other statements, holds the following language; "I have already expressed it as my opinion, that few, very few, will voluntarily consent to emigrate, *if no compulsory measure be adopted*. With it—many, in anticipation of its sure and certain arrival, will, in the mean time, go away—they would be sensible that the time would come when they would be forced to leave the state. Without—you will still, no doubt, have applicants for removal equal to your means. Yes, sir, people who will not only consent, but beg you to deport them. But what sort of consent!—*a consent extorted by a series of oppression calculated to render their situation among us insupportable. Many of those who have already been sent off, were sent with their avowed consent, but under the influence of a more decided compulsion than any which this bill holds out.* I will not express in its full extent, the idea I entertain of what has been done, or what enormities will be perpetrated to induce this class of persons to leave the state. Who does not know that when a free negro, by crime or otherwise, has rendered himself obnoxious to a neighborhood, *how easy it is for a party to visit him one night, take him from his bed and family, and apply to him the gentle admonition of a severe*

II. *An examination of the grounds, on which it rests, must make the soundness of the principle, maintained in this discourse, fully apparent.*—Love to God and love to man are made up of the same elements;—produce, essentially, the same state of mind. It consists in a cordial regard for the rights of the one and the other. These rights are defined in the same law, defended by the same authority, vindicated by the same sanctions.—But our relations to man involve peculiar advantages for clearly and certainly ascertaining the state of our affections. *The mind, in the first place, acts upon human rights and interests, unawed;—free from embarrassing constraint.* A father makes his children acquainted with an arrangement of his, which bears directly and powerfully upon their happiness, by the lips of one of their own number. Himself is at a distance. His presence is not felt. His eye, beaming with authority, does not awe and constrain. Now, is it not plain and certain, that the hearts of the children must be more clearly and fully brought out to the light, than if the parent, in his own person, had enjoined his arrangement?—Or, to change the illustration, who does not know, that children much more readily betray their selfishness—their reckless disregard of right, in their intercourse with each other, than in their intercourse with their parents? In the former case, their hearts leap out to view, unrestrained, in their proper form and complexion. Here, the state of their affections is fully revealed—clearly displayed. They promptly invade each other's rights. They rudely break in on each other's joys. They unfeelingly trample on each other's interests. They often assume the guise and use the language of stern, relentless tyranny.

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*flagellation, to induce him to consent to go away.* In a few nights the dose can be repeated, perhaps increased, until, in the language of the Physicians, *quantum suff.* has been administered to produce the desired operation; and the fellow then becomes *perfectly willing* to move away. I have certainly heard, if incorrectly, the gentleman from Southampton will put me right, that of the large cargo of emigrants lately transported from that county to Liberia, *all of whom professed to be willing to go*, were rendered so by some such severe ministration as I have described. A Lynch club—a committee of vigilance—could easily exercise a kind of inquisitorial surveillance over any neighborhood, and convert any desired number, I have no doubt, at any time, into a willingness to be removed. But who really *prefers* such means as these to the course proposed in this bill? And one or the other is inevitable. For no matter how you change this bill—sooner or later the free negroes will be forced to leave the state. *Indeed, sir, all of us look to force of some kind or other, direct or indirect, moral or physical, legal or illegal.* Many who are opposed, to any compulsory feature in the bill, desire to introduce such severe regulations in our police laws—such as inability to hold property—obtain employment—rent residences, &c. as to render it impossible for them to remain among us. Is not this force? Rev. S. Jocelyn's excellent letter in the *Genius of Temperance*, April 1832. What need of comment here?

It is remarkable that the *emancipations*, as they are called, which now take place among the slave-holders, are almost exclusively on the condition of emigration. Matthew Carey in his letters to Mercer says (p. 7.) that “manumissions without *deportation* appear to be almost wholly at an end.” What mockery, to call such manumissions emancipation! They ought to have a very different name. The choice, now given to the wretched slave, in the few cases where any thing is professedly attempted for his benefit, lies between hopeless servitude and *exile*! That in any case he should choose the latter shows how galling must be the chains of the former! Poor outcast! He is too bad to stay, as Mr. Custis calls it, “in the white man's country,” and so must go as a *missionary*, to convert Africa!

In the latter case, their hearts are held in check. The natural tide of affection is turned back by parental authority. A full-developement of themselves, they do not—dare not make.

Men naturally think of God with reverence and awe. They tremble at the thought of invading—directly invading His rights. Under His authority, they feel themselves checked, embarrassed, restrained. They dare not bare their bosoms to His thunder. They are accustomed, therefore, to speak of Him with respect—to claim to be His friends; to profess to rejoice in the stability of His throne and the permanency of His blessedness. It is hard for them to ascertain the nature of this profession. Their hearts shrink away, abashed, from the face of eternal Majesty; and can with great difficulty be drawn forth from the lurking places, where they lie concealed. But, place the rights and interests on which the heart may act in different circumstances. Let them belong to a creature who has never seen the face of a friend—whom none care to know or protect. His very form and complexion have always exposed him to contempt and ridicule. He has always been subject to oppressive servitude; has been bought and sold; fed, beaten, worked like a beast. The law knows him, only to afflict him with peculiar pains and penalties. All men around him have combined their strength, to degrade and crush him. He may struggle, weep, and bleed; but compassion and assistance, he has long ceased to expect. Thousands, you may find, who profess to regard the authority of God with reverence and love, who do not hesitate to trample on this man's rights. Here, the genuine tendencies of their hearts are betrayed. Here, their selfishness breaks forth, without check or concealment. They see no danger in trampling on the wretch, all helpless, hopeless, crushed as he is. He, therefore, is a mirror, faithful and true, from which their naked hearts are reflected. Here, you have an exposition, fair and just, of the state of their affections. And as they treat him, so most certainly would they treat Jehovah, if they dared. Let Him lay aside His thunder, and place Himself within their reach, and they will bind Him with chains, and scourge Him with whips, and load Him with burdens, fit only for the shoulders of an ass!

In the next place, it may be remarked, *that in our relations to a fellow-man, we are able to derive assistance from our senses in ascertaining the state of our affections.* So far as they are free from an indefinite yet dreadful apprehension of His power, it is too common, I fear, for men to regard God, merely as a bundle of lifeless attributes—placed an infinite distance beyond them; whose face they never see, whose voice they never hear, whose hand they never feel. With a vague, unimpressive apprehension of Jehovah, they find it hard to determine what place, if any, He may have in their affections. They can hardly bring Him home to their conceptions, so as to excite an interest in their minds or awaken feeling in their hearts. He is too far off, and too effectually concealed, to be to

them an object of lively regard. When pressed, therefore, with the inquiry; do you love God? the vacant stare which they assume, indicates too clearly to admit mistake, that they cannot tell whether they love God or not. On the whole, they hope they do. They ought to love Him. Now, bring God near to them in the person of Jesus Christ. They hear his voice. They see his movements. His attributes are alive before them. They mark His principles, His spirit, His designs. They listen to the claims He urges on them.—His commands and prohibitions. Now, at length, their spirit is aroused. God no longer appears remote, in the distance beyond them; He is near at hand. He condemns their wicked doings. He commands them to repent. He warns them of impending danger. The state of their affections is no longer doubtful.—Our fellow-men are visible. Their rights lie in the same field as ours. With ours, their interests are intertwined. Our sympathies, called forth by the same occasions, mingle in the same current. Our hearts and theirs, come often in close contact. Direct interference and harsh collision often mark our intercourse. Our hearts, then, can hardly fail to come out to view. Through the medium of our senses we may see in what light we regard the rights and interests, which the divine law asserts and protects. “If we love not our brother, whom we have seen, how can we love God, whom we have not seen?”

And then, thirdly, *our relations to our fellow-men involve claims upon us, peculiarly adapted to try and expose the state of our affections.* God is independently and immutably blessed. The most active and enterprising malice cannot hope to reach and shake His throne. Its foundations are eternal rock; reposing in undisturbed security amidst the crash of falling worlds! What mortal man can hope to diminish the joys of his great heart? It may cost us little to profess to love and honor Him. Friendship with Him can hardly expose us to derision and contempt. No necessities of His can ever make high and exhausting demands upon our resources and our efforts. What is here to try and expose the heart?

But our relations to our fellow-men, place us in very different circumstances. We may see them, oppressed with want, broken by persecution, branded with infamy. A general prejudice may have cast them out from the kind regards of their fellow-men; may have encouraged and defended all sorts of aggressions on their rights and interests. They may have been thrust down to a level with brute beasts; to be wantonly insulted and cruelly abused with impunity. Now, what will you do for these miserable men? Will you embrace them, as your brethren? Will you study their character and condition? Will you open your eyes upon their sufferings, their wants, their prospects? Will you stand up in their defence? Will you frown upon their merciless oppressors? Will you exert yourselves, immediately, vigorously, untiringly, to raise them to their proper place, by the side of those who now seek to tread them down? Say, will you

Go thus, at the hazard of having your reputation assailed, your interests invaded. Your purest motives, your best intentions, your most disinterested endeavors, your most benevolent exertions will be held up to general scorn and execration! You will be regarded as hair-brained enthusiasts, reckless adventurers, madly expending your strength in a quixotic enterprise! Your hold on public confidence may be endangered; everywhere, you may be exposed to suspicion and distrust, to private enmity and to public tumults;\* nay, a price may be set upon your heads! Now look upon your bleeding brothers; and say, dare you pity them?† Dare you meet contempt and malignity, in a thousand forms and in a

\* The spiteful spirit, which gave birth to the measures, as malignant as they were impotent, adopted at different points of the slave-holding states, to destroy *William Lloyd Garrison*, needs no description. It is just such a spirit, as slave-holding naturally generates. Those, who can trample, remorselessly and recklessly, upon the rights of a colored American, cannot be expected to cherish any profound and cordial regard for the welfare of his white fellow-citizens. Of this the experience of *Worcester & Butler*, names dear to every good heart;—men, as magnanimous and public-spirited as their persecutors were mean and selfish—is ample and appropriate illustration.—Had the enemies of Mr. Garrison known the just measure of their resources, they would have “let him alone.” He is too high, to be reached by their malice, active and mighty as it is. He is impressing his noble image on multiplied minds. He only needs to be known, to secure the admiration, confidence, love; warm encouragement and constant support of every genuine philanthropist. His “*Thoughts*” and his paper (*The Liberator*) are worthy of the eye and the heart of every American. Long may he live and successfully may he labor, beneath the the protection and smiles of the common Father of all men!

† But what good will it do? A reverend speaker, pleading the cause of the Colonization Society, assures me, that if we “allow our colored population to remain among us, they will remain the same degraded, unenlightened, unprincipled and abandoned race, that they are now found, equally worthless and noxious in themselves and equally a nuisance to the public!” Prof. Hough’s sermon before the Vt. Col. Soc., “published by request of the Society,” p. 10, This is much such encouragement, as the friends of the *Indians* were often cheered with, a few years ago. Do what you will, it was flippantly, confidently, unblushingly asserted—do what you will, an Indian will be an Indian still! You may as soon tame a partridge, as cure him of his peculiar vices, and raise him to the dignity, and joy, and high hopes of the Christian life!—To such doctrine, fit only for the lips of scoffing infidelity, it may one day appear, that the ruin of that noble race of men is chiefly owing.

Now hear what another orator, who in 1832, urged the claims of the Colon. Society, admits respecting the results of christian effort in behalf of the free colored Americans, who are “allowed to remain” in New Haven, Conn. “We need not go far from home, to see the pleasing effects of the benevolent and disinterested exertions of an eminent friend of Africans, aided by others of a kindred spirit. If great numbers of our local colored free people still neglect the admonitions of their pastor, it is certain, that many regard them; and he has had the satisfaction of seeing not a few, given him as rewards of his ministry and as crowns of his rejoicing. It is delightful to a benevolent mind, to see so many of our colored people living in neat and comfortable dwellings, furnished in decent taste and in sufficient fulness, thus indicating sobriety, industry and self-respect; to see also their children, in clean attire, hastening, of a Sabbath morning, to the Sunday school; and on other days, with cheerful intelligent faces seeking the common school.” Prof. Silliman’s address; *Afri. Repos.* 1832, p. 134. This sweet, exhilarating, precious paragraph ought to be indelibly written on every American heart. Look at the case.

In *New Haven*, where mortifying, afflictive, shocking indications of cherished malignity to wards colored Americans have been given, was the experiment made, the results of which are so “delightful to a benevolent mind.”

This experiment was made, not by the agent of a Society, high in the favor of a dozen legislatures;—cheered in his labors by the prompt assistance, cordial support, and loud applause of the intelligent and pious, generally, “in the land;”—but by “the Rev. S. S. Jocelyn, the vol-



thousand places, in order to vindicate their rights and promote their interests? Ah! I see the question makes you stagger and turn pale! But stay, where are you going?—"to pass by on the other side!" It is even so! But pause a moment. Before you quite lose sight of your prostrate brethren, weltering unpitied in their blood, hear the voice of their insulted Father, who has an ear for their groans, and a "bottle for their tears;" and who will one day, terribly avenge their wrongs, upon their relentless persecutors. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" He who "passes by" his brother, crushed with the burdens which "wicked hands" have laid upon him, would have passed by the Saviour bleeding upon the cross!

The train of thought now presented, *sheds a clear light upon the nature of true religion*. Whatever is adapted to test the sincerity of our professed love to God, cannot but correct and enlarge our views of christian character. According to this test, true religion brings those who live under its hallowed influence, to respect *all* the rights, and promote *all* the interests, which the law of God maintains. How full of life and substance, then, must true religion be! How unlike that fitful excitement, which often usurps its name and claims its honors! What do those men mean, who think of religion, as a fever, which now makes the blood boil, and now leaves the whole frame covered with hoar frost? Religion does not consist merely in the enjoyment which flows from high hopes and delightful anticipations. *It consists in cordially embracing the rights and interests of all, whether above or around us, to whom as moral agents, we are related.* It is as permanent in its influence, as those relations are immutable in their character. It is continually surrounded by objects adapted to keep it in exercise. As long as a single brother can be found, who needs sympathy and aid; or who can challenge confidence and love, its activity must be maintained. Its whole tendency, moreover, is directly and eminently useful. The true christian will not rest satisfied with having obtained for himself an assured hope of everlasting life. He feels the bond of brotherhood which unites him to the human family. *All men are dear to him.* He welcomes to his inmost soul the obligation which binds him freely to expend his powers and resources, to promote the interests of all. He cannot fail to be a rich blessing to the world, which he affectionately holds in his ample embrace.

*untary minister of the African church" in New Haven. The Blessing of the Father, Son, and Holy Ghost, the God of Providence & Grace; the Common Father, Saviour, Sanctifier of white and colored men, sustain, and guide; refresh and animate; succeed and reward thee, dearly beloved and highly honored brother!*

What if the professed disciples of the Saviour in New Haven had *generally sympathized in the feelings and united in the labors, of Mr. Jocelyn!* What results must have filled Heaven and earth with exultation! Say, young men, who pant to be useful in the world; say, can you look upon the enterprize, in which such men as Mr. Jocelyn are exhausting their powers and resources, without devoting "arm and soul" to the same sacred design? What a harvest invites your labors. Up! Thrust in the sickle! The Lord of the harvest calls you; and will happily succeed, and gloriously reward you!

O, when will professed christians learn to estimate the sincerity of their love to God by the warmth and expansiveness of their benevolence for men! Then will the church assume a character worthy of her relations, and privileges, and prospects. Then will she be the light of the world; the desire, the hope, the glory of all nations. Then shall she scatter benefits over the face of all the earth; and all men rise up and call her blessed!

2. *It is monstrous absurdity, rank impiety, and gross hypocrisy, to pretend to glorify God, by invading the rights and trampling on the interests of men!*—What does that man mean, who fastens on his brother the hand of persecution. You hear his professions. His regard for the honour of God is so profound and lively, that he feels impelled to violate the dearest rights and sacrifice the highest interests of those who dare to differ from him in their views of the divine character and government! You must not think, that he is arrogant and cruel. He may shed blood. He may tear reputation. He may force his helpless victims to drink “the cup of trembling.” But you must not blame him! He verily thinks that he is offering to Heaven an acceptable sacrifice. He claims for his zeal, the approbation of God and the applause of men. Just as if God would be delighted to see, His altar burdened with human sacrifices! Just as if he could smile upon the wretch, who should dare to present Him the violated rights and lacerated character of his own brethren! What insufferable mockery of eternal Majesty is this! What! to think of pleasing God, by violating rights, which He has made sacred! by trampling on interests which He is intent on defending and promoting! Where else shall we look for absurdity, impiety, hypocrisy like this! The same attitude is taken and maintained by those who withhold from any fellow man his rights on the plea of preventing evil consequences. That he has rights, dear to him as life, they cannot dispute. It is to be sure, a point on which they do not love to dwell. They think it better to leave the subject, untouched, unagitated. Their desire is to have the whole matter of right and wrong left in the dark—covered with rubbish. But if they are constrained to speak, they open their lips in the defence of oppression. It will not do, they aver, to restore him his rights, immediately and fully. His oppressors might thus be injured. The whole frame-work of civil society, founded on wrong-doing, might be crushed. The arrangements of God’s providential government might be thrown into wild disorder and suffer irreparable injury. From a pious regard to the interests of God’s government, they are decidedly opposed to restoring those rights, which the divine law vindicates! Just as if the omniscient God was not aware of all the consequences, which in any possible combination of circumstances, might follow a prompt acknowledgement, and cordial and effectual defence of all the rights, which his holy law defines! Just as if he needed to take counsel of human sagacity and derive light from human experience. Just as if he could not support his own throne, without

the petty artifices of human hands. Just as if, under His government, a case could possibly occur, in which it would not be safe, immediately to cease from evil doing. Just as if the arrangements of His providence clashed with the requisitions of His Law. And men were at liberty—nay, were obliged to take side with His *Providence* in opposition to His *Law*. This is the attitude, which wrong doers dare to take, when they refuse to restore, ravished, violated rights, on the plea of preventing evil consequences. Can absurdity more monstrous, ranker impiety, grosser hypocrisy be conceived of.

3. *The train of thought now offered, with the lessons of instruction, it contains, let us seriously apply to ourselves* It is not for me, my brethren, to control the parties, which you may have formed, or to dictate the politics, to which you shall be partial. With your parties or your politics, as such, I have nothing to do in this discourse. But when the one or the other leads you to occupy ground, which your Lord and mine forbids you to hold, then as a watchman, whose office requires him to care for your safety, it is my duty to warn you of impending danger. Beware then, I beseech you! Mark with open eye the bearing of the principles which you may be tempted to adopt—the tendency of the spirit, which you are in danger of cherishing. Beware! Ere you think of danger, your life-blood may be poisoned at the fountain. Beware! A serpent may even now be coiling round your hearts. You are in danger of cherishing a prejudice, deadly to your own peace and hostile to the dearest interests of a large mass of oppressed humanity. Be assured you cannot do so with innocence or impunity. Whether “you will hear or whether you will forbear” it is mine to warn you that you cannot do so without staining your character and forfeiting the smiles of Heaven. Whatever may be your professed regard for God, forget not that he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen:

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